A SALVE FOR Soul-Sores:

BEING

A Diſcourſe on *Chriſt's* Friendly Admonition to *PETER.*

Wherein the Fall and Riſing of *Peter* is at large conſidered: The Craft, Potency, and Malice of *Satan* (that Arch-Enemy of our Salvation) diſcovered: His various Wiles, Stratagems and Machinations invalidated: Several choice and excellent Goſpel-Truths handled, and cleared (from the Calumnies and Objections of Gainſayers.) Here is alſo Milk for the Weak, Meat for the Strong, Muſick for the Melancholy, and Wine for the Wounded: Here the *Tempted* may be ſuccour'd, the Oppreſſed relieved, the Mourner comforted, and the Wanderer directed. Delivered in ſundry Sermons, at firſt; and now, Publiſhed for the Benefit of God's Church in general.

To which is added, Four Sermons, Preach'd upon Sacramental Occaſions.

By *Thomas Powel*, Preacher of the Goſpel, and One, whom Satan hath Winnowed.

London, Printed by *T. M.* for *B. Harris*, at the *Stationers-Arms* in *Sweetings-Rents*, near the *Royal-Exchange* in *Cornhil*, 1679.

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TO THE

Religious & Worthy

Mr. *JOSEPH HOLDEN*,

OF

LONDON, Gent.

And my much Esteemed *Friend*.

Dear & Honored Sir;

THE *Dedication* of Books unto *Persons* of Worth and Interest, Service and Honor, (though often abused to Vain Flattery) is of Antient Use, and oft-times doth Secure the same from the *Euroclydons* of a Censorious Age: And therefore, the

 Custom

Custom is not to be Despised; especially considering, that one of the * *Pen-men* of Holy *Scripture* hath Hallowed it by his Practice; who Inscribeth his *Gospel* and his *Acts* to *Theophilus*, a *Person* both Eminent in *Religion*, and † Dignify'd with *Birth* and *Place*; which ever since has been Imitated by the Best and Wisest of *Men* in all Ages: So that I shall use no further *Apology* on this Account.

But the Reasons why I Address my Self to You in this manner, and Prefix your Name to this Work, are many; a few whereof may not be needless here to Insert: *viz.* Your eximious Piety, Faithfulness and Zeal towards *God*; your laudable Love towards, and Tenderness of all (under what Names of *Discrimination*

* *Luk.* 1. *Act.* 1. 3.

† *So much, I conceive, is intimated in that Form of Address.* Κρατίστε Θεόφιλε, *a Term, which is wont to be given to Persons of Honor; as* Acts 24. 3. Κράτιστε Φήλιξ, *and* Acts 26. 5. *In both Places we render* Noble.

nation ſo-ever) that have but *aliquid Chriſti* in them, which is rare now a-days.

Sir, I ſpeak my Conſcience, That this is as an *Orient Pearl* ſhining in your Breaſt; and in which lies much of your Eminency, *viz.* Unfeigned Love to the Brethren; which is one of thoſe ‖ Excellent Things, that accompany Salvation. And that your Love is Unfeigned, appears from the Spirituality, and the Univerſality of it: Your Love is Spiritual, becauſe it is a Love for the Image of *God*, that is ſtamped on the *Creature*. In the next place; It is Univerſal, in that it extends to all *Saints*, as *Saints*, how-ever Diſtinguiſhed among us; and not making this or that Difference in Judgment a Difference in Affection, which

‖ *No Man can Love* Grace *in another Mans Heart, but he that has* Grace *in his own.*

too oft-times is. *Saintſhip* is the Ground of your *Love*; and where-ever you Eſpy it, you Like it, Love it, and Admire it, though their Errors may be many; ſo they be not Fundamental, and Approved. Your *Faith* is enough to Juſtify this before *God*, and your * *Good Works* enough to Juſtify it before *Men*: Of your *Good Works*, many poor *Souls* (beſides *God*, *Angels*, and your own *Conſcience*) are Witneſſes of: Among whom I may well be accounted one; who am able to atteſt the Largneſs of your Heart unto poor Chriſtians, and the Fillings-up that Relation, in which you ſtand; *viz.* Your Succouring me in my Tempted Condition; your Fervent *Prayers*, Set and Occaſional, Solemn and Sudden, that were made with and for me; your

* Faith *and* Good Works *go together, though not in the Act of* Juſtifying.

your gracious Words, feeling Expreſſions, pious Diſcourſes, wholſom Admonitions, divine Cordials, † ſimpathizing Epiſtles: And laſtly, which Crowned all, was your incouraging and forwarding me in that Holy Work, and Function, where-unto *God* has called me; of which I muſt have deſpaired, as to all ſecundary Cauſes, and outward Inſtruments aſſiſting of me, had not *God* ſtir'd up your Heart towards me, on the Fore-ſight of what I am now (through Divine Providence) arrived unto. In a word; You believed for me, what I could not believe for my ſelf: So that my preſent State is an Effect of your *Faith*, and a Fruit of your *Hope* and *Labor*; which I deſire, may be to the Glory of *God*, the Good of Immortal *Souls*, and the Ful-

† *A Simpathizing Friend (as one ſayes) is like a Dry Houſe in a Wet Day.*

Fulfilling of your *Expectations*, which I know, are High concerning me: And well they may, becauſe of Expence that I have put you to. Beſides, Your owning of me againſt the furious Onſet of ſome prejudiced * *Perſons*, (whoſe Names I ſhall conceal for the Glory of *God*'s Sake, and their own Reputation) that would have parted between *Friend* and *Friend*, by whiſpering in your Ears things of me, unbecoming them of their Place to ſay; eſpecially, conſidering me to be a *Brother*, though the Younger One, and the Un-

‖ *Some two or three* Miniſters, *that violently aſſail'd my Book, Entituled*; The Young Mans Conflict wth. & Victory over the *Devil* by *Faith*, &c. *Reporting, that it was Fictitious*; *which*, Sir, *next unto* God, *and my own Conſcience, you your ſelf can bear witneſs unto the Truth thereof*; *being an Eye-witneſs of me, when I was under the Workings of the greateſt part, that I declare there. If my Method and Stile, being dark and obſcure, and unbeſeeming the Matter declared in that Book, has offended any, I am ſorry*; *and would not have done it, had I not in my Judgment deem'd it moſt In-offenſive: How-ever, I hear of Good, that it has done, and that almoſt Daily.*

worthieſt

worthieſt of all. Yet none of theſe Things could byaſs your Unbyaſſed Diſpoſition towards me; and by vertue of that Spirit of Diſcerning, which *God* has given you, was more able to Judg of me, than they: And therefore they could not come to a *Perſon*, with whom their Tales could be more unwelcom, than with you. Whence it is, that (notwithſtanding thoſe Jealouſies, which they would have fomented) you have continued your Favor hither-to unto me.

This, together with many other of your Favours, (which to enumerate, I know, would but diſguſt you) have obliged me to this unfeigned Expreſſion of my Gratitude and Service, in what I may or can; eſpecially, for your conſtant Countenance, your unde-

undeserved Bounty, and your propitious Acceptance of my poor fore-past *Labors: So that, if you will but accept of this Plain and Unpolished *Discourse* also, it will be an Additional Favor unto all the former. My Confidence (beloved *Sir*) is in your Self, and not in any thing of my Stile here, that may merit an Admission into the Cabinet of your more serious Thoughts; Matter and Method being both plain: Only this I can say for my *Book*; The Things contained in it are Weighty and High, though the Expressions are Plain and Familiar. And I know not of any thing here handled, but I first tried it by the Touchstone of the *Word*, and could Seal to it by my own Experience: So that what comes to the View

*A Sermon, *Preached by me on* Psalm. 22. *v.* 1.

of

of your Eye, will, I queſtion not, but be approved. Some *Rhetorical* Flouriſhes, that ſome much uſe, are here wanting; yet I am almoſt confident, that it will prove Acceptable unto you, that be my *Friend*, and whoſe Property all along has been, to wink at ſmall Faults.

This *Book* (I hope) though it is not ſet out as ſome are, may be uſeful to Chriſtians of all ſorts and ſizes; *viz. Babes*, *Little Children*, *Young Men*, and *Fathers*; and I ſuppoſe, the *Unconverted* may find ſomething here-in to Chew alſo.

When I Preached theſe things, it was not without good Acceptation and Succeſs; as I have not a little Cauſe to preſume.

The Happineſs of *Believers*, and the Unhappineſs of *Unbelievers*

† *One Old piece of* Gold *is worth a thousand New* Counters; *so one Old* Truth *of* God *is more worth, than a thousand New* Errors.

vers is here opened; The Nature of True † *Saving Faith* is handled; *Justification* by *Faith* hinted: The *Potency* of *Christ's Intercession* on the Behalf of the *Elect*: *Believers Perseverance*: *Satan's Wiles* Discovered: Together, with many other Useful Things; All very Material, Practical and Soul-searching.

Now these (Good *Sir*) do I Present unto you; not that you needed them: For I question not, but that you have Treasured up every Thing, that may be of Excellency in this *Book*, long before my Time, that am but of Yester-day. My Desire is only (as in part I have said already) to express, what I would, if I could: And more-over, To let you see something, that *God* has done for me; and that your

Endea-

Endeavours have not been in vain in the *Lord*.

What is here, was intended you ſooner; but ſome Emergent Occaſions intervening prevented: Beſides, my Deſign was to have buried it in Oblivion; but only, that ſome that were *Friends* to it, Revived it. If this little Spark may give Light or Heat to any Heart, I ſhall have my deſire. What now remains (ever Honored ‖ *Sir*) but that *God* may Proſper you in all your lawful Undertakings: That his Bleſſing, which alone maketh Rich, may be on your Head; and that you may ſee the Fruit of your Loins in a good Old Age, to ample Satisfaction and Comfort. *God* heard your Prayers in the ſame Caſe, as he did *Abraham* of Old. Now *Sir*, you know, Mercy

‖ *Tis not the Knowing of* Truth, *nor the Hearing of* Truth, *nor the Commending of* Truth, *nor the Talking of* Truth; *but the Indwelling of* Truth *in your Soul, that will keep your* Judgment *Chaſt and Sound.*

cy calls for Duty: If God ha
had an Ear to your Voice i
Prayer, I hope you will not re
fuſe an Ear to God's Voice i
his Commandments. 'Tis bu
reaſonable, That thoſe whom
God has done much for, ſhoul
be much in doing for him again
My Prayer ſhall be, that as you
do out-ſtrip many in Mercy; ſo
you may out-ſhine in Life an
Converſation.

I ſhall conclude with a Wor
of Counſel or two; being as fol
loweth.

Firſt, Let nothing lie ſo nea
your Heart to delight you, a
God and his Glory, Chriſt an
his Merits, Grace and the Mean
of Grace; the Soul, and its Sal
vation. Let God be your chie
eſt * Good, and his Glory th
Scope you level at in all you
Action

* *Deus eſt ſummum bonum, & omne bonum in ſummo.*

Actions Natural, Civil and Religious: For this you were Born, and New-Born; and this is the End of Life Natural, Spiritual and Eternal. Next to this, Let many of your ſpare Hours be ſpent in conſidering the Preciouſneſs of the *Soul*; together with the neceſſity of Salvation. The *Soul* is a Precious Subſtance; for it is of a Spiritual Nature, and the Principal Part of the *Man*: The *Body* is but a Casket, the *Soul* is the Jewel; and yet the greateſt Care uſually is to gratify the *Body*. The *Wiſe-man* ſaith; *All a Man's Labor is for the Mouth*: But, *Sir*, I hope better Things of you; and that you know, who ever are concern'd ſo with the *Body*, as to neglect the *Soul*, are like ſuch, that trim the Scabbard,

and let the Sword rust.

† *Dr.* Manton *in* Jam. *Cap.* 1. 21.

"*Man* is in † part an *Angel*, "and in part a *Beast*; Why "should we please the *Beast*, that "is in us, rather than the *An-*"*gel?*

Our greatest Fear should be for the *Soul*, and our greatest Care should be for the *Soul*. Your greatest Fear, *Matth.* 10. 28. *Fear not him, that can Kill the* Body; *but Fear him, that can Cast both* Soul *and* Body *into* Hell.

There is a double Argument: The *Body* is but the worser Part, and the *Body* is alone: But on the other side, the *Soul* is the more Noble Part; and the State of the *Body* dependeth upon the Well-or Ill-being of the *Soul*. *He is able to Cast both* Soul *and* Body, *&c.*

And

And therefore it is the greatest Imprudence in the World, out of a Fear of the *Body* to Betray the *Soul*.

|| *Omnia si perdas, animam servare memento.*

But in the next place, Your greatest Care should be for the *Soul*. Matth. 16. 26.

What is a Man profited, if he shall gain the whole World, and lose his own Soul?

'Tis but a sorry Exchange.

Sir, *God* has Honoured you with the *Bona Throni*, and the *Bona Scabelli*; The Good of the Throne, and the Good of the Foot-Stool. But, I suppose, you look upon all Earthly good Things, to be but Conveniencies for the *Body*, and such as will not profit, when you shall be laid in a Cold and Silent *Grave*: But Salvation, How Excellent is it? How Sweet is it,

as being that, without which the *Soul* cannot be Happy? Now, *Christ* and his Merits procures this † Salvation for the *Soul*: *Grace*, and the Means of *Grace* together, will confer *Grace* on that *Soul*, that it may be Happy.

† *Jesus Christ has purchased a Salvation, that is possible, necessary, rare, near & everlasting.*

But my last Word of Counsel is this:

As I would have you to let nothing lie so near your Heart, as those Four Things afore-said, to Delight you; so I would, that you let nothing lie so near your Heart, as these Four Things, to Humble you.

First, Your Sins: You and I, and all of us have our Sins, notwithstanding our Regeneration: A Saint and a Sinner, in some sense may stand together. The Best have the Remainders

Cor-

Corruption in them: And tho we are * Renewed, we are but Renewed in part: Have we been Humbled for Sin? Why? yet we have cause to be more Humbled.

* *Here the New Man is mingled with the Old.*

Secondly, The Hiding of *God*'s Face is another thing, that calls for Humiliation. The Face of *God* is the Favor of *God*: The shining of his Face, and the lifting up of his Countenance is the || Manifestation of his Favor; but the hiding of his Face, is the loss of the Sense of his Favor. Now, the Shinings of *God*'s Face no *Soul* on Earth alwayes Enjoyes; but at sometime or other he is a Child of Light, walking in Darkness; he hath but his Lucid Intervals. No perfect Settledness can be attained to this Life: Our Day will have

|| *Spiritual Desertions many a gracious Soul in his Life time is exercised with.*

† Grace, *that dwells in such a Soul, a Soul that dwells in*

a Night, our Sun-shine will have its Eclipses; *Suavis hora, brevis mora*, hath been an Old Saying.

such a Body, a Man that dwells among such variety of Business, Companies and Temptations, cannot but be under much Variableness and Alterations.

But, *Thirdly*, The Imperfection of Grace: Grace while on Earth is Militant, and not Triumphant, till it arrives to Heaven. *Sir*, Your Faith is not so perfect, but there is Unbelief enough to humble you; and your Love is not so perfect, but there is Luke-warmness enough to humble you; and your Patience is not so perfect, but there is Impatience enough to humble you; and your * Humility is not so perfect, but there is Pride enough to humble you.

* *Our* Faith *is mixt with* Unbelief, *&* *our* Humility *is stain'd with* Pride.

Sir, In speaking this to you I speak it also to my self, and all, that may Read these Lines.

Lastly, The Affliction of the

Church

Church should lie very near our Hearts. O *Sir*, that you and I could but weep, when we remember *Zion*. Psal. 137. *vers.* 1.

We Wept, when we remembred Zion.

If we are Members of the Body Mystical, there will be some kind of Simpathy: But, Oh the Paucity of them, that shew themselves to be Members of the *Body* Mystical, by making *Zions* Troubles their own!

Oh the Miseries of many Christians in *Germany*, the *Dukedom* of *Savoy*, and other Forreign Parts of the world, who have || been driven from their Habitations, because they would not Desert the *Protestant*, and Espouse the *Popish* Religion! Besides, the Oppression

|| God's *Church is now rented with Schisms, eclipsed with Error, & oppress'd with Trouble.*

of the Church of God in *Scotland* has been great for some considerable † Time: When we consider these Things, our Eyes should be bedewed with Tears.

† *And now may be added also, The Church of* God *in* England, *that is at this Day in great Affliction.*

God's Church is a Bleeding Vine; and the Spouse of Christ has now her Garments rowled in Blood, which is enough to make a Tender Heart to bleed. So that, *Sir*, you may by this time see, what should lift up the Heart of a *Saint*, and what should cast it down. Pray God direct us both, that our Tears may alwayes run in the right Channel, and our Rejoycing may be alwayes in the Lord.

Sir, May You, and your Comfort, and your young Son live long; that God may have the Glory of all you have, do and hope for: Humbly begging your

Peru

Perusal of this *Treatise*, in which you will find these Things more at large; And so you will oblige him, that is,

SIR,

From my Study in *Bartholomew-Close*, London, *May*, 16. 1678.

Yours in all due Observance,

Thomas Powel.

TO

TO HIS

Moſt Honored Uncle,

Mr. *William Cawthorne*,

OF

LONDON, Gent.

My Dear and Honored Sir,

ALthough I know not well, how you may Reſent the Dedication of this Book unto your Name alſo; yet ſo impetuous were my inward Inclinations hereunto, and ſuch ſolid Reaſons I alſo had for it, as that I could not get over the ſame for my Life: Whence I chooſed rather to run the Hazzard

of

of your Acceptation, than to expose my self unto the Imputation of * Ingratitude? which, of all Offences was esteemed by Queen Elizabeth the most Unpardonable; as being a Vice most Hateful before God and Man, and which Heathens have even blushed to own. I humbly therefore beg your Favorable Perusal and Acceptance of this Tractate; seeing no less than a Threefold Cord, which is not easily broken, (viz. Affinity, Friendship and Affection) have bound me so fast, as that I could not do any otherwise, than to make this Open Acknowledgement. I should have ever been Imprisoned in my Mind, had I suffered your Unmerited Kindnesses to have been Buried in Oblivion; which certainly cannot well be now; because (Scripta litera manet) what is Written, is Permanent; and Acknowledge-

* *Ingratus, qui beneficium accepisse se negat, quod accepit; ingratus, qui id dissimulat; rursum ingratus, qui non reddit: at omnium ingratissimus est, qui oblitus est.*

dgment is the least any one can
o for a Favor; and no more is this.
Therefore, I pray you, Sir, give me
ave to tell you, That I freshly bear
Mind the ‖ Mercies of God to-
ards you, which are Various for their
Number, Divers for their Kind,
arious for their Methods, and Ama-
ing for their Circumstances: I
reshly bear in Mind your Familiar
Colloquies with me in Private,
the end, that I might Praise God
your Behalf, Admire the Methods
Prouidence, and Depend on God
the Diligent Use of Means for
Supplies of this Life. So that I
st needs say; The Story of your
fe, which oft-times you have Read
o me, (to the Praise of your Con-
escension be it spoken) has afford-
me not only Excellent Contem-
lation, when I have been in your Com-
ny, but also in my Solitudes;

‖ *The Mercies of God in number are as the glittering Stars of the Firmament, the Drops of the Briny Ocean, & the Sands upon the Winding Shores; the Dusts of the Earth, & the Atoms, that swim in the Sun-Beams, are not so numerous as them.*

Which

which compels me to say, (and I hope you will not be Offended) you were n Unworthy to be in the Role of those whose Names I use in Page 13 &c. of this Book, as Famous f Good Works; which should I ha done, it would (I know) have pr ved the greatest Offence, that ev was offered unto you: And therefor that which I dare not prove here an Induction of Particulars; y there is a Certain † Place, that doth and which will Register your Nam beyond a Tomb-stone.

Besides, Your Benign Influenc on She, that is my Nearest Rela tion; together with her Sister, a their Two Brothers, that now a Dead; that were also Cared by yo when * Orphans, Provided for, a wisely Educated by you: and in a Things shewed your Self an Indulge Father and Mother, as well as a-L

† *Which I understood from others, before I did from you.*

* *You may* (Sir) *draw Comfort from* Jam. 1. *ult.* Pure Religion, & undefiled before *God* and

ing Uncle, *in the Place of the* Deceased; *by whom they were Committed to you in Tender* Compassions, *and of whom you have Discharged your self in* Faithfulness.

Lastly; *Let me not forget your* willing *Parting with, and ready Giving unto me your* Kinswoman *in Marriage; which, next to* God, *I must* ascribe *to you in it: For I must acknowledge, if* Love *and* Contentation *under* a Wedded Life *Happy, I have them as much as any* Man.

But lest my Affection, *kindled by the* Meditation *on your* Goodness *to Mary, and to my Self in particular, should dilate it self too far, and displease you, I shall only say this:*

Though the ‖ Dispenser *of* Love *should have a* Slippery Memory; *yet the* Recipient *should Engrave it in* Pillars *of* Marble, *and* Pyramids

the *Father*, is this; To Visit the Fatherless and Widows in their Afflictions, *&c.*

‖ *The Giver should shut his Eyes, when he opens his Hands.*

of

of Brass. I never could endure (
Praise God for it) to let old Kind
nesses sleep; and always did esteem
it a Shameful and Unthankful Part
continually to Crave, and never t
Give: And glad therefore I am, t
snatch this Occasion of Testifying m
Duty and Affection unto you. An
since I cannot find any thing to Pre
sent unto you, by way of Retribution
as Æshines said to Socrates, Tha
One Thing, which I have, I giv
unto you (even My Self) to be you
Servant, & Sollicitor in the Court
of Heaven; which, I know, you d
Esteem beyond the Dedication of
Book: For you are One, that cares
not to have your Name blaz'd A
broad, (I speak my Conscience) you
hate it; which I could easily make to ap
pear in sundry Signal Instances, were
it Convenient.

Your

Your † Humility *(Good* Sir*) Commands me to Conceal, and Fetters me in the Limits of fewer Lines, than you deserve: therefore, what you will not have in* Paper, *shall lie Warm in my* Breast.

† Humility *should be every* Christian's *Upper-Garment.*

Wherefore, (my Honored Sir*) that I may draw to a* Close: *Seeing it has Pleas'd* Almighty God, *(the* Sovereign Disposer *of* Life *and* Death, *in whose Hands yours and all our Times are) as yet to continue you in the* Land *of the* Living, *when many of your Dear & Near* Relations *have been taken away, and Are not. I beseech you, give me leave (if you do not give it, I must take it) to Pray for the long Continuance of this* Mercy; *that your Dayes may still be prolonged on* Earth; *and that you may Arrive at a far greater Age, than at present you are Arrived at. But it's probable, you may be Impatient to be gone hence, part-*

ly from the Infirmities and Pains, that attend Old Age, and your Weariness of the World, and the fore-sight of Calamities impending on this Nation; and partly from the Longings of your Soul to be with Christ: But pray, Sir, if God has more Generation-Work for you to do, patiently and quietly Wait all the Dayes of your appointed Time, till your Change shall come. Heaven will be the same many Years hence, that now it is; and the longer you are kept out of it, upon the Doing God's Work, the better it will be to you at last. 'Tis one of the Highest Degree of Grace a Saint can Arrive unto in this Life, to Long for Heaven; and yet in order to Service, to be willing for a Time, to be kept out of Heaven. This was the * Heighth of Paul's Grace, and the Excellency of his Spirit. Phil. 1. 23, 24, 25. For I am in a Strait be-

twix

* Θαυμάσας ἄξιον τὸν θεῖον Ἀπόστολον. Theodoretus.

twixt Two, having a Desire to depart, and to be with *Christ*; which is far better: Nevertheless, to abide in the *Flesh*, is more needful for you. And having this Confidence, I know, that I shall abide and continue with you All for your Furtherance and Joy of *Faith*.

‖ Seneca *has an Excellent Saying to this Purpose*; It argues a Noble & Generous Mind, for one to be willing for the Sake of another, to Return to *Life* again.

‖ *Ingentis animi est, alienâ causâ ad vitam reverti.*

And now (Sir) *to hold you no longer in the* Porch, (*which, I know, unto you is tedious*) *I invite you into the* House; *and that you would be pleased to observe a* Candid Eye, *what is contained herein: what of* Good *shall be in it, Esteem it* God's; *and what of the Contrary shall be in it, know it to be my own. I do confess, I fear, lest it may tast*

too

too much of the Distractions *of the* Times: *Yet I am Confident, there are* Truths *in this* Book, *that call for a* Practical Improvement; *Which, in much Respect, are Presented unto you, as well as unto my Former* Friend, *whom I have known longer than your* Worthy Self; *and by whom, under* God, *I was Preserved for an* Object *of your* Kindness, *and at last, to be Related unto you in the Bond of* Affinity: *Being verily perswaded, that you as well as him, will Pardon the many* Faults, *and Consent unto the many Blessed* Truths *contained herein (which may suit* Christians *of all Ranks,* Fathers *and* Strong Men, *as well as* Babes *and* Children.) *And so you will further Oblige,*

SIR,

Your most Affectionate Kinsman and Servant,

Thomas Powel

From my Study in *Bartholomew-Close*, London, *Febr.* 22. 167$\frac{3}{4}$.

A SANCTUARY FOR THE TEMPTED:

BEING

A Diſcourſe on *Chriſt*'s Friendly Admonition to *PETER*.

Wherein the Fall and Riſing of *Peter*, is at large conſidered: The Craft, Potency, and Malice of *Satan* (that Arch-Enemy of our Salvation) diſcovered: His various Wiles, Stratagems and Machinations invalidated: Several choice and excellent Goſpel-Truths handled, and cleared (from the Calumnies and Objections of Gainſayers.) Here is alſo Milk for the Weak, Meat for the Strong, Muſick for the Melancholly, and Wine for the Wounded: Here the *Tempted* may be ſuccour'd, the Oppreſſed relieved, the Mourner comforted, and the Wanderer directed. Delivered in ſundry Sermons, at firſt; and now, Publiſhed for the Benefit of God's Church in general.

To which is added, Four Sermons, Preach'd upon Sacramental Occaſions.

By *Thomas Powel*, Preacher of the Goſpel, and One, whom Satan hath Winnowed.

London, Printed by *T. M.* for *B. Harris*, at the *Stationers-Arms* in *Sweetings-Rents*, near the *Royal-Exchange* in *Cornhil*, 1678.

A Sanctuary for the Tempted:

BEING

A Diſcourſe on *Chriſt*'s Friendly Admonition to *Peter*.

Luk. 22. 31, 32.

And the Lord ſaid, Simon, Simon, *Behold, Satan hath deſired to have you, that he may ſift you as Wheat:*

But, I have prayed for thee, that thy Faith fail not; and when thou art Converted, ſtrengthen thy Brethren.

A *Porch* or Entrance into the Words; together with the Propoſitions reſulting there-from,

MAN'S Life (ſaith St. *James*) is a Vapour; but a Chriſtian's Life (ſaith St. *Paul*) is a Warfare. We are no ſooner born Chriſtians, but we Enter our ſelves ouldiers; and fight we muſt againſt he Devil, the World, and our own

Selves. There is not one Saint, but what has experienced more or leſs the Tempations of Satan, the Flattery of this World, and the Deceitfulneſs of their own Hearts. *David* muſt be dejected, *Paul* muſt be buffetted, and *Peter* winnowed; and all, before they go hence, and be ſeen no more. The latter of which Renowned Worthies (*ſcil. Peter*) is Him, whom our Saviour in the Text call'd *Simon, Simon*. Putting him in mind of three things: *Firſt*, Of his Fall, to humble him: *Secondly*, Of his Riſing, to comfort him: *Thirdly*, Of his Duty, to quicken him to *Chriſt*. Firſt, *Peter* is put in mind of his *Fall*, in theſe Words:

Vita iſta ſine tentatione duci non poteſt.
We cannot live without Temptations, ſaith *Auguſtine*.

And the Lord ſaid, Simon, Simon *Behold, Satan hath deſired to have you that he may ſift you as Wheat.*

Wherein you may for Explication ſake obſerve; (1.) The Perſon ſpeaking. (2.) The Perſon ſpoken to. (3.) The Matter ſpoken of. *Firſt*, The Perſon ſpeaking, who is deſcribed by his Title [*Lord*]: *And the Lord ſaid.*] The Lord: Who is this *Lord*

I anſwer, He is *Jeſus Chriſt*, who is ſtiled *Lord* not only here, but elſewhere. He is frequently in Scripture called, *The Lord our Righteouſneſs*, and *The Lord our Saviour*. So that this *Lord*, who ſpeaks unto *Peter*, is *Jeſus Chriſt*, the Eternal Son of God: *And the Lord ſaid.*—*Secondly*, The Perſon ſpoken to, in theſe Words; *Simon, Simon:* His Name is repeated twice, a Figure that we call an *Epizeuxis*, which notes unto us the Singular Affection and Good Will of the Mind. *Simon, Simon*, ſignifies thus much; *Mi Chariſſime Simon*, My moſt dear *Simon:* This Ingemination, and Doubling of his Name is to ſtir him up to a ſerious Attention.

Piſcat. in Loc. *Brugenſis* in Loc.

But doth our Saviour ſpeak only unto *Peter?* I Anſwer, He ſpeaketh unto All, though *Peter*'s Name is only inſtanc'd: the reaſon whereof is thought to be this; Our Saviour by ſpeaking unto *Peter*, doth alſo admoniſh the reſt of the Diſciples; being ſuch, as were to be tryed, ſifted and winnowed, as well as *Peter:* But,

The *Aſſembly*'s Notes on the Place

Peter's Fall (according to our Saviour's Prediction) was to be more than ordinary, (in regard, that his Self-Confidence was more than ordinary: Therefore, our Saviour ſpeaks particularly unto him, he being particularly and ſpecially eyed in the Prediction.

Thirdly, The Matter ſpoken of and that is, *Peter*'s Fall; which our Saviour ſets forth by a Metaphorical Speech:

Behold, Satan hath deſired to have you, that he may ſift you as Wheat.

Or the Words may be read thus: *Behold, Satan hath deſired to have you that he may ſift you as Wheat*; or, *to ſift you as Wheat.*

The Word [*Behold!*] is variouſly accepted: Here it is to be taken as a Note of Attention to a Matter of great Importance.

Satan * *hath deſired to have you, that he may ſift you as Wheat:*

* *Satanas expetivit*, &c. Ἐξητήσατο ὑμᾶς τοῦ σινιάσαι, &c.

Expetiit, Quaſivit, Poſtulavit, Depopoſcit, Petiit vos ſibi dedi; Alluſio ad Jobi *Hiſtoriam.* Pool's *Synopſis Crit.* Com. *in* Luc. 22. 31. *Eos quærit dejicere, quos videt ſtare.* Cyprian. *Lib.* 3. *Epiſt.* 1.

That

That is; Satan hath asked Leave of *God* to try, ſift and winnow thee, O *Peter*, even as Wheat, which is ſhaken up and down in the Sun, ſcarce ever lying ſtill. Here is the Malice of Satan, principally aiming at the Ruin of the Beſt: He paſſeth by Wicked Men, as his own Slaves and Vaſſals, of whom he is already ſure. He is ambitious to caſt them down, whom he ſeeth ſtanding.

Secondly, *Peter* is put in mind of his Riſing, to comfort him: And this is done by our Saviour's giving out the Promiſe of Perſeverance, as a preſent Comfort unto him upon this ſudden ſad News; and as a future Comfort unto him, whenſoever it ſhould be with him, as it was Predicted.

But I have Prayed for thee, that thy Faith fail not,——

——Or, *Be wholly Eclipſed*, as it is in the Original.

Thirdly, *Peter* is put in mind of his Duty, to quicken him unto *Chriſt*.

When

When thou art Converted, ſtrengthen thy Brethren.

That is; When thou returneſt again. For, we muſt note, That *Peter* was Converted from the ſtate of Sin before; but now from a particular Fall. ——————

Leigh *in Loc.*

——*Strengthen thy Brethren*:

That is, Confirm all the Faithful. *Piſcator* upon theſe Words, *Strengthen* or *Confirm thy Brethren*, Paraphraſeth thus:

[That *Peter* ought by his Example to comfort the Weak in grief, and thoſe that fear; leſt the Magnitude and Multitude of their Sins ſhould hinder their obtaining Remiſſion of God: For, as *Peter* fell foully, in that he denyed his Lord and Maſter; yet by flying to Repentance, and the Grace of *God* in *Chriſt*, had his Sins remitted; ſo, they that have fallen foully with *Peter*, may by flying to Repentance, and the Grace of *God* in *Chriſt*, find the ſame Mercy, as *Peter* did.]

From the Words thus opened, reſult theſe five Propoſitions:

Pro-

Propoſ. 1.

That no Chriſtian is ſo Eminent, but at ſome time or other may be remarkably foil'd by Satan.

See this made good in *Peter*, the Baſis and Foundation of the *Propoſition*. Was *Peter* an ordinary Chriſtian? a weak Believer? a ſmall Inſtrument in the Hands of *Chriſt?* You know, he was not; yet ſee this Truth verifyed in *Peter*, that ſtrong Believer and eminent Apoſtle of *Jeſus Chriſt*.

Propoſ. 2.

That Satan dares not enter the Liſts with any true Believer, unleſs he hath Commiſſion, or (at leaſt) Permiſſion from *God*.

Simon, Simon, Satan hath deſired to have you. —— ——

—— But he is fain to ask Leave of *God* firſt: For, without Leave, he can do nothing at all to thee.

Propoſ. 3.

That Satan in all his Aſſaults ſtrikes principally at Faith: ——

Satan

— *Satan hath desired to have you, tha he may sift you as Wheat.*

That is; Sift the Faith (which is i you) as Wheat.

Propos. 4.

That the Faith of Elect Believer is so secure, and that by Vertue o the Intercession of *Christ*, as that i shall never totally and finally fail let the Devil strike never so hard, o never so often at it. ———

— *But I have Prayed for thee, that th Faith fail not.*

Propos. 5.

That those, whom *God* hath don much for, should be much in doing for others. ———

— *When thou art Converted, strengthen thy Brethren.*

All these in their order: with the *First* I shall begin.

CHAP.

CHAP. I.

I Begin with the first Doctrine, which is this:

No Christian is or hath been so Eminent, but at some time or other may be remarkably foil'd by Satan.

I shall for the clearing of this Point unto you, speak something by way of Explication; and that concerning 1. A Christian that is Eminent. 2. Satan. 3. Our being remarkably foil'd by Satan.

SECT. I.

1. In the first Place, I am to speak something concerning a Christian, that is Eminent: And

First, By an Eminent Christian, I understand not one of a low Pitch and Stature; Every Dwarf is not a strong Believer, nor every Shrub a stately Cedar

Cedar in *Libanon*. But, when I ſpea of an Eminent Chriſtian, I mean n a Babe in *Chriſt*, but a Strong Man *Chriſt*: I mean not not one, who Stomach is ſo weak, that he can d geſt nothing but *Milk; but one, i reſpect of whoſe Attainments, ca digeſt ſtrong Meat.

Secondly, By an Eminent Chriſtia I underſtand not one of a middle St ture, indifferent Size or Pitch, o that may be eaſily matched: Bu by a Chriſtian that is Eminent, I un derſtand one, who excells many, an may be term'd a Man of Men; o *Multis è millibus unus*, one of a Thou ſand, a None-ſuch in his Generat on.

Thirdly, By an Eminent Chriſtia I underſtand one, who hath learn the hardeſt and moſt difficult Le ſons; ſuch as theſe: Denying him ſelf, taking up the Croſs, followin the Lamb where-ſo-ever he goeth Submiſſiveneſs under the moſt ſmar ting Rod, and content in all Conditi ons what-ſo-ever.

*Fourth

* Milk *is uſed to denote weak Nouriſhment, & is oppoſed to ſtrong Meat. And thus* Milk *notes the firſt Principle of the Oracles of God, the Alphabet of Chriſtian Religion.*

Fourthly, By an Eminent Chriſtian I underſtand one, who has been in the Fire of Affliction; gone through many Troubles, wreſtled with many Difficulties; and thereby, hath given a Specimen of his Eminent Attainments.

Fifthly, By an Eminent Chriſtian I underſtand one, who doth ſo excel in ſome particular Grace or Vertue, (whereby he is, in an Eminent manner, diſtinguiſhed from others) as that *God* Himſelf takes ſpecial Notice thereof; and for the ſame, makes his Name ever to live. For, though the Regenerate have the Seeds of every Grace in them; yet ſome one Grace or other may be ſaid to be theirs in an Eminent manner. Thus *Abraham* was Eminent for Faith, *Moſes* for Meekneſs, and *Job* for Patience.

SECT. II.

Secondly, I am to ſpeak ſomething concerning Satan, by whom is meant the Devil; who hath his Name

Name Σατανᾶς, Engliſhed *Satan*, from *Sitnah* in *Hebrew*, which ſignifies *Hatred* or Spitefulneſs; as Mr. *Ainſworth* on the Word obſerves. Some ſay again, That *Sitnah* cometh rather of *Satan*, *Adverſarius*; becauſe the Devil is an Adverſary to *God*, and the Son of *God*. Divers Names and Epithites are given unto Satan in Scripture whereby much of his Nature and Diſpoſition may be read. Sometimes he is called *Beelzebus* or *Baalzebus*, *Muſcarum Dominus*, Maſter of the Flies: The *Greeks* call him (Διάβολος) an *Accuſer*, for his Calumnies and Slanders; and (πονηρὸς) the *vil One*, and ſo likewiſe *Tempter* for he Tempts the Faithful by ſtudying, how to drive them into Sin. Satan, he is fitly called a *Tempter* for his Suggeſtions; a *Lyon*, for his Devouring; a *Dragon*, for his Cruelty; and a *Serpent*, for his Subtilty. As his Names are, ſo is he; as Face anſwers to Face, ſo do Satan's Name anſwer to his Nature: And indeed he hath the worſt Names, and the worſt Nature, of all created Creatures.

Leigh's *Critica Sacra.*

Convenieunt rebus nomina ſepe ſuis. Ovid.

SECT

SECT. III.

In the Third and Laſt Place I am to ſpeak concerning our being remarkably foiled by Satan: And now, when I ſay thus, I do not mean, that eminent Believers may be ſo foil'd by Satan, as never to return again; for, though true Believers may be foil'd by Satan, and that remarkably too; yet, if True Believers, they ſhall riſe, and even foyl Satan, who once foyl'd them.) But, by being remarkably foyl'd by Satan, I mean, Satan's getting ſuch Advantage of them at ſome time or other, as it cannot but be very obſervable and remarkable.

Some fall as Wood or Cork into the Water, ſink at firſt, but get up again, being helped by the Hand of Divine Grace. Thus Believers may fall: Some fall as Lead or Stone, even into the bottom of Hell, Sea: Thus

Pharoah's *Hoſt into the Bottom of the Wicked fall.*

CHAP. II.

WE have finiſhed the Explica tory Part of this Doctrine it remains now, that we prove i And, Can you tell me of any (eith in the *Old* or *New-Teſtament*) th have been Famous for any Grace Vertue, but Satan hath gotten t Advantage of them, even as to tho Graces and Vertues, which like number of Glorious Suns did ſhi in them, and very perſpicuou ſhewed themſelves? I will give y a few Inſtances.

SECT. I.

Firſt, I ſhall begin with *Abraha* that Holy Patriarch, that Emine Believer; who for his Eminency Faith is called, *The Father of Faithful*: And ſuch Inſtances have Recorded in Scripture, as th

the like have not been known: *viz.* His going from his Father's Houſe into a [a] ſtrange Land, when God bid him. His believing the [b] Promiſe of God, concerning his having of an Heir, notwithſtanding his Age, and *Sarah's* Barrenneſs. His being Circumciſed when he was [c] Ninety and Nine Years old, becauſe God commanded him. His offering up *Iſaack* his [d] Son, his only Son, the Son of the Promiſe, the Son whom he lov'd, becauſe God commanded him: And, Oh! What an *Heroick Faith* was this? It makes the ſtrongeſt in Faith to this Day ſtand amazed. And yet, notwithſtanding theſe Noble Exploits of *Abraham*'s Faith, as aforementioned, Satan foyl'd him in one thing of a far leſſer moment, than any of thoſe Pinches, that God did before bring him to; *viz.* In the Caſe of *Abimelech*, and *Sarah* his Wife; the Story you may read at large, in *Gen.* 20. 11.

[a] *Gen.* 12.
[b] *Gen.* 15. 16.
[c] *Gen.* 17. 24.
[d] *Gen.* 22.

Give me leave to pauſe a little upon it; for, I look upon the Inſtance, as a Leſſon very uſeful for me, and all of us.

What now, *Abraham?* Couldſt thou forſake thy Father's Houſe, and follow God into a Strange Land, and couldſt thou not thus alwayes follow him? What now, *Abraham?* Couldſt thou believe the Promiſe of God concerning an Heir, and couldſt thou not believe ſo ſtill? What now, *Abraham?* Waſt thou willing to take away the Life of thy Son, thy only Son, the Son of the Promiſe, the Son whom thou loved, ſtedfaſtly believeing, that God knew what to do, better than thou; and yet, did thy Faith ſtagger, when thy Wife's, and thy own Life did but (as thou thought) lie at Stake? Poor Man! as if God was not as able to appear for thee in the Latter, as well as in the Reſt?

Lord, what then ſhall I do? what will become of poor Me! if *Satan* foil'd *Abraham*, a Man ſo ſtrong in Faith? Where muſt I go? What muſt I do, who am ſo weak in Faith? Whence is it, that *Satan* doth not only aſſail me, but ruine me conſidering what a Dwarf I am to

prope

proper *Abraham*, and what a Shrub I am to ſuch a Cedar as he? Yea Lord, when I conſider the vaſt Diſproportion between me and others, and that *Satan* ſeeks to deſtroy me, as well as them, I admire, how it is that I am kept? But when I do on the other hand conſider that Power, which is concern'd in the Perſeverance of Believers, whether Weak or Strong, I am then reſolv'd, and by it my Admiration is turn'd into Praiſes; ſeeing clearly from thence, that a Weak Believer, with thy Aſſiſting Preſence, can better Encounter with *Satan*, than one under the With-drawings of thy Self can do, that formerly was Strong, and very Eminent for his Conqueſts and Victories. All that remains, O Heavenly Father, is only this; My Work is great, my Strength is ſmall, Enemies many, and Time ſhort; ſo that, what I deſire of thee, is, To give me a Taſt of Heaven before I come there, and afford me ſome Draughts of Comforts out of the Promiſes; that I may, notwithſtanding

my Infirmneſs, and the number of my Troubles, be ſtill Aſpiring after thoſe Pleaſures and Beatitudes, that are Above.

2. A Second Inſtance is that of *Moſes*, whoſe Excellency was in Meekneſs: *Moſes*, who ſo Meek as him? *Numb.* 12. 3.

Now the Man Moſes *was very Meek above all the Men, which were upon the Face of the Earth.*

The Judgments of God upon Sinners are in Terrorem.

But read *Chapter* Twenty of the ſame Book, and *Verſe* Ten, and then you ſhall read another Character of *Moſes*. One would think, that it was impoſſible, for ſuch a paſſionate Expreſſion to drop out of *Moſes*' Mouth: Yea, his Speech was Paſſionate and Blaſphemous, and God was ſorely angry with him for it; and becauſe of that, *Moſes* only had a Sight of *Canaan*.

The Examples of God's Mercy to Saints, are for Props to our Faith, and Spurs to Holineſs.

3. A Third Inſtance is that of *Job*, a Patient Man, a Holy Man, a Perfect Man: Who more Upright than *Job*? He had not his Fellow on Earth

Earth. See what a Character God gives him, *Job* 1.8.

And the Lord said unto Satan, *Hast thou considered my Servant Job, that there is none like him in the Earth; a Perfect and an Upright Man; one that feareth God, and escheweth Evil?*

Something we have Recorded of Job's *Impatience, as well as of his Patience.*

And many Combats and Conflicts *Job* had with *Satan*, by which we have a great Proof of his Faith: And the many Miseries, into which he was brought, do very much demonstrate his Patience. But God lets not this Holy Man go out of the World without some Token unto us of his Imperfection; and that he was but a Man, and one whom *Satan* could easily Conquer, when God did but say, *Satan*, Job *is in thy Hands*.

Holy Job *(saith one) had his Outbursts.*

4. The next Instance, is that of Holy *David*; a Valiant Man, much Endowed with Faith, and his *Encomium* is, A Man after God's own Heart; and yet this good Man, *David*, notwithstanding his having a Promise from God, that he should be King,

David *was a Man (for the most part) Elevated, yet sometimes Dejected.*

(which was Grounds enough for Faith to Act upon) yet *David*'s Faith did at last so stagger, (in regard of the many and great Difficulties, that he was to go through) that he fear'd lest he should Perish by the Hand of *Saul*, forgetting his former Expressions.

Psal. 23. 4. *Yea, Though I walk through the Valley of the Shadow of Death, I will fear no Evil: for thou art with me; thy Rod, and thy Staff, they Comfort me.*

Psal. 3. 6. *I will not be afraid of Ten Thousands of People, that set themselves against me.*

Many Instances we have also in the *New-Testament*, that may demonstrate the Truth of this Point: I shall only allude to that of *Peter*; That no Christian is, or hath been so Eminent, but at some time or other may be remarkably Foil'd by *Satan*: See this verify'd in *Peter*. Who more strong in Faith, Love and Holy Courage, than *Peter*? His Name was *Simon*, which signifies an *Obedient Hearer*; and *Peter*, which signifies *Strong* and *Confident*, like a Rock,

Rock, Invincible. Nay, ſo Confident he was, that when our Lord told him, He ſhould deny him, he could ſcarce credit it: *Lord, I am ready to go with thee* (ſaith he) *both into Priſon, and to Death.* But, what ſaith our Saviour unto him?

I tell thee Peter, *The Cock ſhall not Crow this Day, before that thou ſhalt thrice Deny, that thou knoweſt me.*

Confidence is good, according to the Goodneſs of the Subject, that it Repoſeth upon. Wherefore, Confidence in God, the only Soveraign Good, perfect, ſolid and immutable, is the beſt of all, and the only, that can give Aſſurance and Content to the Soul: He that hath ſuch a Confidence, is half in Paradiſe already; he ſhall not Fall with Peter, *but ſhall always remain Firm, Safe, Meek, Serene, and too Strong for all his Enemies.* Du Moulin.

So that, *Satan* was too Strong for Weak *Peter:* He that thought, his Faith was ſtrong enough to Encounter with the whole World, moſt ſhamefully ſuffered (a Maid) a Woman, and the Weaker Veſſel to diſcountenance him. Well might *Peter* go out and Weep bitterly, reaſoning the Caſe thus with himſelf:

Oh!

Oh! what have I done, miserable Man that I am! How foully have I Fallen, in Denying the Lord of Life, my Lord!

Some say, That Peter *after his sad Fall, was ever & anon Weeping, and that his Face was even furrowed with continual Tears*

I a Rebellious Sinner, to Deny Him that saved me, and by his Death Redeemed me! And was I so Wicked, as having Denyed him Once, I must proceed to Deny him Thrice together; and that with Oathes, Curses, and Bannings! Hath my Protestations, and Confident Boldness come to this Issue! Have I shewed my self so Cowardly, and such an Impotent Weakling, that I could not remain Constant till the Morrow?

Clement *notes, That* **Peter** *so Repented, that all his Life after, every Night when he heard the Cock crow, he would fall upon his Knees; and weeping bitterly, would beg Pardon for his Sin.*

This Last Day I protested, If all the World were offended, yet I would not be offended: Yea, I was ready to lay down my Life for Christ my Lord; and yet, lo! before the Cock crew Twice, I had Denyed him Three times!

O Perjured Wretch, that I am! How have I Tranſgreſt! and what a Ship-wrack have I made of my Faith!

Is this, not to be offended? Is this, to give my Life for my Maſter? Nay, Is not this to forſake him quite, and to joyn with the Wicked *Jews*, to Condemn and Crucifie him?

For, What could I have done more heinouſly againſt him, unleſs I had joyned with the Wicked, to take his Life from him? *Judas* did but Betray him, and Sell him for Money; and I have voluntarily Denyed him, without Hire, and without Money.

Many there are, that can ſin with David *and* Peter, *but cannot Repent with* David *and* Peter.

The World hereafter, and all Poſterities ſhall take knowledge of my Sin. My Name deſerves to go with a Brand upon it, like the Name of *Jeroboam:* My Name cannot once be mentioned, but my Sin muſt likewiſe be remembred.

St. Cyril, *upon the Weeping of* Peter *ſaith*, Locum flendo recipit, quem negando perdidit: *He found that in Weeping, which he loſt by Denying.*

And ſurely, *Peter* had great cauſe for going out, and Conſidering thus with

with himſelf; conſidering the Grea
neſs of his Sin, he had great cau
to Weep as he did.

For, if *Annah* had cauſe to We
for her Barrenneſs, much more cau
had *Peter* for his then Barrenneſs
Faith.

If *Rachel* wept for her Childre
becauſe they were not; much mo
cauſe had *Peter* to Weep for h
Graces, becauſe they were not.

If *Agar* wept, being turned out
her Maſter's Houſe; ſhould not *P
ter* Mourn much more, for turnin
himſelf out of his Maſter's Houſ
and Denying (as it were) h
Coat?

If *Thamar* wept, being Defloure
of her Virginity; hath not *Pet
cauſe to weep, for being deprived
his Faith and Conſtancy?

Luther *ingenuouſly confeſſes, That before his Converſion he met not with a more diſpleaſing Word in all his Study of Divinity, than* Repent; *but afterward he took delight in the Work,* (Pœnitens de peccato dolet, & de dolore gaudet.)

Many Cauſes, we ſee, may procur
Tears; but ſure, to Deny Chriſt
as *Peter* did, is a Cauſe, that ſhoul

Peter *falls dreadfully, but riſes by Repentance ſweetly: A Look of Love from Chriſt melts him in Tears.*

eve

ven Diſſolve all Eyes into Tears. If
ie Eye be dry at any time, it ought
no caſe to be dry, when we ſhould
eep for Sin: And withal take this
y the way, No Tears are loſt, that
ll from the Eyes of Godly Men;
r God catcheth them, before they
an fall to the Ground, and he treaſu-
eth them up in his Bottle.

Thus you ſee, Strong Believers, Eminent Chriſtians, Patriarchs, Prophets and Apoſtles have all been (more or leſs) Tempted, Dejected and Foyl'd by Satan.

But, wherefore is it, that I inſtance the Falls of all theſe Worthy Men? Not that any here-from may take Encouragement to Sin; but that they look to themſelves, and be here-by fore-warn'd.

The chief Ends of God's Recording the Falls of his Saints, are theſe two: The one is, to keep ſuch, who fall through Weakneſs and Infirmity, from utter Deſparation: And the other is, That their Falls may be as Land-Marks, to warn others that ſtand, to take heed leſt they Fall.

The Saints, though they do ſin, yet it is not (Voluntate plena, ſed ſemi-plena,) *with a whole Will, but, as it were, with a half Will, an unwilling Willingneſs.*

* *Multorum diſce Exemplo quæ facta ris, quæ fugias.* Cato.

If

If this Treatiſe therefore ſhou
come into the Hands of thoſe, who a
not Spiritually Wiſe, and this Pa
eſpecially be view'd by them; an
Satan by the Help of their Ignoranc
cauſes them to make that uſe of Goo
Mens Failings, which neither G
or the Author deſign'd in reckonin
them up; Let him look upon thi
which immediatly follows: Whe
Satan ſhall tell thee of other Me
Sins to draw thee to ſin, do tho
think on the ſame Mens Suffering
Sorrows, and Repentance, whic
they have gone thorow for the ſame
to keep thee from Sin: Yea ſay, O
my Soul! if thou ſinneſt with *Davi*
and *Peter*, thou muſt ſuffer with *Da*
vid and *Peter*.

When you hear of any Man's Slipping, ſay as Bernard, (Ille hodie, & ego cras.) *He fell to Day, ſo may I to Morrow.*

CHAP.

CHAP. III.

THat God's Children are ſubject to their Slips and Falls, Decayings and Declinings, we have already prov'd.

It will not now be unneceſſary or impertinent, if we proceed to give ſome Reaſons of the Point, or Reſolve this Queſtion:

Why doth God permit *Satan* to foyl Believers, and ſuch that are Eminent? The *Solution* whereof, ſhall ſatisfactorily be given in theſe following Reaſons.

SECT. I.

Firſt, To let us know, that Strong Believers are as uncapable to wreſtle with *Satan*, as the Weakeſt, if God doth but with-draw. That ſome Chriſtians are ſo Victorious, is not of themſelves, or from their own Strength;

Strength; but by Vertue of the abundance of *Strength, that is in Christ their Saviour. Should a Believer alwayes Win, and never Lose, alwayes Conquer, and never be put to Flight; what would the World think of him? Surely, he would be Idolized, and esteemed as God among us. And therefore it is, that many times God suffers his Children, even in their greatest Strength and highest Valour to Fall, and that foully; to be Foil'd, and that Remarkably. When *Paul* had the abundance of Revelations, then the Messenger of *Satan* came to Buffet him; and when *Peter* made a great Ostentation of his Faith, Love and Courage, then did *Satan* Winnow him, and that to some purpose. Oh! God is a Wise God! he would not have Pride to Reign in the Hearts of his Children; therefore, he is pleas'd to take this way, to purge it out; and indeed, it is a rare way, in as much, as Pride by it is wholly expelled, and no Room for Boasting there is left. God loves, that his Children, while they are in this

** A Weak Believer, & a Strong Christ can do all things.* Bolton.

Mortalis Divûm auxilium desiderat omnis. Ovid.

2 Cor. 12.7.

Sequitur superbos ultor a tergo Deus. Sen.

God Resisteth the Proud.

Let God alone, to choose what's Good.

this World ſhould be kept a little in awe; and that he doth, by giving *Satan* ſometimes Commiſſion, and arming him with Strength, to fit him for the Battle. Saints, they do ſometimes Rejoyce here on Earth; but they muſt not Triumph, till they come to Heaven: They muſt have many ſharp || Conflicts, terrible Combats, and very great Conteſts, before the Victory can be obtained. Storming and Fighting, Wreſtling and Contending, is the whole Life of a Chriſtian here below: There is no Reſt for the Sole of his Foot, till he comes to Heaven; and there he ſhall enjoy an Everlaſting, Univerſal and Un-interrupted Reſt.

|| *Interdum miſcentur triſtia lætis.*

Nunquam bella bonis, nunquam certamina deſunt. Hor.

Certandum eſt, nulli veniunt ſine Marte Triumphi. Mar.

Secondly, God permits *Satan* ſometimes to foyl Eminent Chriſtians, that they may be more Eminent. This, perhaps, may not eaſily be apprehended by ſome; that Chriſtians by their Falls ſhould be * Lifted-up;

* *Vita noſtra in hac peregrinatione non poteſt eſſe ſine tentatione, quia profectus noſter per tentationem fit, nec ſibi quiſquam innoteſcit, niſi ſit tentatus; nec poteſt coronari, niſi qui vicerit; nec poteſt vincere, niſi qui pugnaverit; nec poteſt certare, niſi inimicum & tentationes habuerit.* Aug.

by their Troubles ſhould be Adva
ced; by their Foiles ſhould be E
alted; and by their Temptation
ſhould become more Famous than eve
Why? this is no more to be Adm
red, than to be Believ'd: The mo
Violent *Satan*'s Aſſaults are, the mo
Inſtruction, Comfort and Benefit
gracious Heart gains thereby. Wa
thou Renowned (O Chriſtian!) b
fore *Satan* foyl'd thee, for Faith, Lo
and Holy Courage? Why? th
ſhall be made more Conſpicuo
than ever before; and more Famo
ſhalt thou be in the ſame, than ev
thou waſt. The burning Fire of
tan's Violent Aſſaults ſhall Pur
and Refine all theſe Holy Grac
that God hath Endowed thee wi
The Devil's End indeed, is thy D
ſtruction; and that he might
foyl thee, as never to let thee R
more: His Deſigne is, to make th
who waſt ſo Famous, Infamous:
would fain ſtain thy Glory, ſubv
thy Faith, and get the upper-ha
of thee. But here is thy Comfo
O Believer! God's Deſigne, and

tan's † Deſigne are *Diverſa & Oppoſita*; There is no Harmony between them: The one would Ruin thee, but the other will Reforme thee: The one would Defame thee; but the other will Renown thee, by cauſing ſuch Graces to Act in thee, either when or after thou art foyl'd, as have not (perhaps) ſhew'd themſelves for many Years, when thou waſt upon thy Legs. The Inſtance in Repentance: Perhaps *Peter* had not wept for a great while, till he Denyed his Dear Saviour. We read indeed of his Eminency in Faith and Love, before his Fall; but after his Fall we find *Peter* as Eminent in True Repentance, and Godly Sorrow. *He went out, and* * *wept bitterly*: Herein *Peter* was the true Pourtraicture, and the lively Anatomy of a Repentant Sinner: So that, *Peter*'s Fall was his Riſing; and hereby he became Famous in a Grace, that the Scripture was ſilent in, as to him. And ſo, *Job* (before *Satan* troubl'd him) was ſpokt upon (as indeed he was) as a Holy, Perfect, Juſt and Upright Man;

† *Qui non facit Diaboli voluntatem, in eum non habet poteſtatem.* Alſted.

* Pliny *writes, That the Tears of the* Vine *do Cure the* Leproſie *of the Skin: So the Tears of the Faithfull, grafted into the True* Vine *Chriſt* Jeſus, *do Cure the* Leproſie *of Sin*

Man; ſo God reports of him, which indeed rendred him exceeding Famous: and yet we find, that the Holy Ghoſt (by *Job*'s own Mouth) tells us, that notwithſtanding his Fame before, Impatiency and Miſcarriages during the ſore Conflict that he had, yet after the End of his Troubles he was more Famous than before; in that he did but *Hear* of God formerly *with the Hearing of the Ear*; *But now* (ſaith he) *mine Eye ſeeth thee*, Job 42. 5.

Thirdly, God permits *Satan* to foyl Eminent Believers, that they may be capable of adminiſtring Help, Succour and Comfort to thoſe of their Brethren, whom *Satan* hath alſo foyl'd; and therefore, *Satan* by Fighting fights againſt himſelf; in that there is not ſo much as one Believing Soul, whom he *tempts, but it turneth (at laſt) to the Benefit of that Soul, and others, as God by his Divine Wiſdom doth order it. And therefore this is laid down, as one Reaſon, why our Lord *Jeſus* was Tempted

* *To pity the Tempted, is the leaſt we can do.*

Tempted, that he might ſuccour thoſe who were Tempted. It is the Property of the Tempted to Succour the Tempted: and none can ſo well Condole with poor Tempted Souls, as ſuch, who have been Tempted.

Fourthly, God permits *Satan* to foyl Eminent Believers, that he may more Eminently Diſplay his || Power, Mercy and Faithfulneſs, by the raiſing them up again: His Power, in Rebuking the Tempter; Mercy, in laying no more upon us, than we can bear; Faithfulneſs, in being as good as his Promiſe, ſuffering not ſo much as one Iota's Variation. God prefers his own Glory above all things what ſo ever; and exceedingly it is advanced in the *Ups* and *Downs* of Holy Saints.

|| *Be ſure, praiſe God, when thou receiveſt Power againſt Sin & Temptation, and you ſhall experience all his Attributes, eſpecially theſe concern'd in thy Conflicts.*

Fifthly and *Laſtly*, God permits *Satan* to foyl Eminent Believers, that they may the more breath and deſire to be in Heaven, when they ſhall be foyl'd by *Satan* no more.

Were Believers never to be di-

ſturb'd here below, but to be alwayes at reſt; ſurely, they would intirely make this World the Place of their Reſidence: ſaying, *It is good for us to be here:* Little Pantings and Breathings they would then have after Communion with God in Glory; but even ſatisfy themſelves with an Earthly Eternity. But now, *Satan* moleſting and diſturbing their Peace, doth put an Edge to their Deſires; ſo that *they long* (and exceedingly long) *to be Diſſolved, and be with Chriſt* in the Heaven of Heavens, where there ſhall be no Sin or Temptation unto Sin, and where the Fiery Darts of *Satan* cannot reach or come near them. While we are here, we are peſter'd with ſuch Corruptions and Temptations, as that we are even at our Wits end, knowing not, what to do; yea, by them we are rendred Captives, though unwilling Captives. Sometimes they are ſo violent, that they would fain draw our † Souls unto the Devil

† *What the Philoſopher ſaith of the* Soul, *it is in every part; where there is Life, there is the* Soul: *for the* Soul *is the Life. So, whatever is in us, comes from us, or is acted by us, is ſinful: If Chriſt's Love is not greater than our Luſts, his Mercy, than our Iniquity, we ſhould inevitably periſh.*

had not our ſweet Saviour Mercy on us; and did not he furniſh us with Strength and Skill, we ſhould even be ſlain by the Hands of *Satan*, and thouſands of Corruptions, that do compaſs us about. And ſo it pleaſeth God, that it ſhould be, he would not have us to be of this World, becauſe the Captain of our Salvation, and Eldeſt Brother was not: Becauſe, Heaven is our Countrey, thence was our Deſcent, and thither-wards we ſhould ſteer our Courſe. Travellers *Change their Climate, but not their Diſpoſition. Let them come in what Place ſo-ever, they have ſtill a Lingering Mind Home-wards: And ſo it is (more or leſs) with every true Heaven-Born Child of God. And why doth God permit us ſometime to be foyl'd by Temptations and Corruptions, but that our Deſires might be whetted, and made more acute and ſharp, in Aſpiring after thoſe Tranſcendent Pleaſures and Beatitudes Above?

* *Cœlum non animum mutat, qui trans mare currit.* Hor.

CHAP. IV.

Containing part of the Application of the Point.

SECT. I.

Deduct. 1. Is it ſo, That no Chriſtian hath been ſo Eminent, but at ſome time or other may be remarkably foyled by *Satan*? Then from hence I do infer, That *Satan* is a Chriſtian's || Enemy.

|| *That* Satan *is our Enemy is evident, if we do but conſider, that he wounds us with theſe ſeveral Darts of* 1. Diffidence. 2. Concupiſcence. 3. Avarice. 4. Pride. 5. Luxury.

Who-ever foyls us in very good earneſt, is our Enemy. But *Satan* foyls us in very good earneſt:

Ergo, He is our Enemy.

The *Major*, none will deny; The *Minor*, by the Experiences of Saints is Confirmed: And the Concluſion naturally flows from the Premiſes.

And truly, Sirs, if *Satan* is our Enemy,

nemy (as indeed he is) we had need ſtand off and beware. Believers, this Meſſage I have to bring unto you this Day; *Satan* is your Enemy; and, I hope, none of you will deny it; or elſe I would call back the word *Believers* again: Becauſe, aſſured I am, that none ſo much as Believers can ſpeak of *Satan*'s Enmity, and by Experience ſeal to this Truth. *Satan* indeed is our Enemy: And that ye may underſtand, what a kind of Enemy it is, that you have to Encounter; I ſhall endeavour to unmask him in Three things, (Two eſpecially) that do reſide in *Satan*, as their proper Seat: 1. *Subtilty.* 2. *Malice.* 3. *Potency.*

Firſt, *Satan* is not only *Subtil, but Subtilty it ſelf; Subtilty in the Abſtract: Yea, this Corrupt Quality is in the Devil formally, and cardinally. Subtilty is in *Satan*, as the Subject of it: He is the God of it. Subtilty is in *Satan*, as the Fountain of it: As he is the God of it, ſo he is the Giver of it; and therefore, who-

*Satan *is a Subtil Enemy.*

† *Subtle Persons like the Devil, who is a subtil Enemy. For he hath bin learning his Policies ever since he discarded himself from Heaven.*

who-ever learns † Subtilty, learns i
of the Devil. Let none therefor
brag of their Subtilty, and corrup
Wit; for the more they have of tha
the more they are like the Devi
their Father, and his Children the
are, having his Image imprinted o
them. *Satan* is a Subtil Adversary
For his Policy and Craft it is, tha
he is called a *Serpent*; and for h
long experienced Policy and Craft
Rev. 12. 9. is, that he is called an *Old Serpen*
Satan was too Crafty for Man, i
the State of Perfection; much mor
in the State of Depravation: An
what shall I say? A Christian is mo
endangered by *Satan*'s Subtilty, tha
any thing else. It is reported of J
lian, That by his Craft he dre
more from the Faith, than all h
persecuting Predeceſſors could do b
their Cruelty: So, *Satan* doth mo
* *The Devil* (saith one) *is not alwayes a Lyar, but he is always a Deceiver.* hurt in his *Sheeps-Skin, than b
Roaring like a Lyon. And becau
of this, I shall the longer dwell
this same Head, *viz. Satan*'s *Subtilt*
and I shall consider it in two ma
things, that he principally design
up

upon Believers. The *First* is, Tempting them to a Sinful Licentiouſneſs; and the *Second* is, Tempting them unto a Sinful Deſpair. *First*, I ſhall ſpeak of *Satan*'s Tempting Believers unto a ſinful Licentiouſneſs: And his Subtilty in carrying-on of his Deſigne, doth ſhew it ſelf in theſe three things: 1. In the Seaſons of Temptations: 2. In the Temptations themſelves: 3. In the Methods of his Temptations.

SECT. II.

First, *Satan* ſhews his exceeding great Subtilty, in the time that he Tempts: All Seaſons pleaſe not *Satan*; but ſo Politick he is, that he chooſeth thoſe Seaſons that may prove moſt || Advantageous unto him. There's Time, and the Tempeſtivity of Time: Now, it is the * Tempeſtivity of Time (we know) that gives the greateſt Facility and Diſpatch unto any Buſineſs. There's Time, and the Opportunity of Time; But *Satan*'s Craft appears, in chooſing this Oppor-

|| *Apta ferunt magnam temporarebus opem.* Mant.

* *A fit Seaſon much advantages any Affair.*

Opportunity of Time; which, diligently made uſe of, he know that may † happen then, which m never again. *Unto every thing* (ſai the Wiſe Man) *there is a Seaſ* Eccleſ. 3. 1. Chriſt can ſpeak a Wo in Seaſon; and *Satan* (ſaith one) c Tempt in Seaſon.

And now, there are five Advan geous Seaſons, that *Satan* makes u of, in tempting Believers unto a ſ ful Licentiouſneſs: And the *Firſt* * Before Believers come to be Bel vers. And now, this is the m Advantageous Time of all; in that hath an old ſinful Nature to wo upon, without the leaſt Oppoſiti being held unto him.

Nature not Refined, doth cont bute much to *Satan*'s Help; it ing (as I may term it) Matter ted for all his Temptations to workt upon. Is not Man Corr all over, even from Top to || To But eſpecially, in the † Five Fac ties of the Soul. All which do ſ with the Devil: So that, much A vantage the Devil gets, before El

† *Accidit in puncto, quod non ſperatur in anno.*

Mr. Gurnal.

* Satan *hath great Advantage in tempting the Elect, before their Faith in Chriſt.*

|| *A capite ad calcem.*

† *There are five Faculties of the* Soul. 1. *Underſtanding.* 2. *Memory.* 3. *Will.* 4. *Affection.*

Believers are effectually Called. What is the *Understanding*, but the first Door, that the Devil knocks at? Do not the Conceptions of Sin begin in the *Understanding*? Do not the Seeds of Error and Heresie grow up naturally in it, without any Teacher? Is not the *Memory* dull and slippery? Do we not forget all good things, that we should remember? and do we not with readiness remember, that which we should not, retaining Errours and Vanities (as Tales and Playes) much more than Godly Matters? Is not the *Will* the Chair of Lust, which should be the Throne of Grace? What an Impotency is there in it, to will any thing that is Good? and, How is it enslaved to Sin and *Satan*, so that it only desireth and lusteth after that which is Evil? And are not the *Affections* also Corrupted, such as *Love* and *Hatred*, *Joy* and *Sorrow*, *Hope* and *Fear*, *Anger* and *Desire*, &c? Are not all these subject to *Excess*, and being setled on wrong Objects? Lastly, Is not the *Conscience*

5. *Conscience. All which are corrupt; yea, even them of Elect Believers before Conversion; during till which time, is* Satan's *Season of Tempting them into a sinful Licentiousness: and a very Advantageous Season it is, in as much as all the afore-said Faculties are capable of any Work, that the* Devil *shall employ them about.*

ence Corrupt alſo, very much diſtem
per'd and defil'd, both in giving D
rections in Things to be done, a
in giving Judgment upon Thin
done? Doth it not often-times b
come a Blind Guide, forbidding
do a thing, which God allowet
and commanding to do things whi
God hateth, 1 *Cor.* 8. 7. *Col.* 2. 2
Joh. 16. 2? All which things w
penſitated and conſidered, it will
very obvious, that the time of Ele
Believers Unconverted Eſtate is
Advantageous Seaſon for *Satan*
work in.

Secondly, The time of a Believe
* High Eſtate, is another Advantag
ous Seaſon, that *Satan* makes uſe
in Tempting. It often falls pro
dentially out, that when Elect B
lievers are called, God exalts the
not only above others in the Churc
but alſo above others in the Stat
as that they are thereby rendred v
ry Capable of doing extraordina
Service for God either way. Th
Satan thinks it high Time to be pulli
the

**God's Children ſometimes advanced in this World.*

them down, either by putting them out of their Authority, or driving them into ſome groſs Enormity or other; whereby their former Glory and Eminency in Holineſs, and true Sanctity may be ſtained and diminiſhed. This is evident in that of *Joſeph*, who when he was juſt upon his Preferment, and being Advanced, *Satan* thence conjecturing, what uſe he would be in ſuch a Place, aſſaults him with his Miſtriſs: Other like inſtances we alſo have, as *David* and *Solomon*.

Thirdly, The time of Chriſtian's Low Eſtate as well as his High Eſtate, is a Seaſon of *Satan*'s Temping; for he doth (as I told you before) fore-caſt for the Time of Man's greateſt Weakneſs, and thereto he reſerves his ſtrongeſt Aſſaults. Now, Man is moſt Weak, when he is under any Trouble either in Mind or Body; and then is the time, that *Satan* works in: When a Deluge of Afflictions is let-in upon a Believer. When *Deep calleth unto Deep at the Noiſe*

‖ *The Condition of God's Children may ſometimes be very low.*

Pſal. 42. 7. *Noiſe of thy Water-Spouts: all thy Waves and thy Billows are gone over me.* And is not this evidenced in our Saviour, who when he was in the Wilderneſs, and began to be Hungry, the Devil (ſuppoſing him then to be Weak for want of Food) tempts him.

† *This preſent Age is too Licentious.*

Fourthly, A Time of †Licentiouſneſs, is another Advantageous Seaſon, that *Satan* makes uſe of to tempt in: He knows, that then is the only Seaſon to ſpread Snares of thoſe kind abroad. The Seaſon, in which Sin is moſt Tolerated, *Satan* knows is the Time, in which he muſt work: When and where Sin is Tolerated then and there *Satan* knows, he can beſt plead and argue it out with the Soul. *Now* (ſaith Satan) *Godlineſs is frown'd, but Ungodlineſs is ſmil'd upon: Be you therefore Ungodly that the World may look pleaſant on you but not Godly, becauſe few or none countenance it.*

Fifthly,

Fifthly and *Laſtly*, The Time in which a Chriſtian is moſt *Negligent*, is another *Advantageous Seaſon*, that *Satan* makes uſe of to Tempt in. While the Men * ſlept, the Envious Man came and *Sowed Tares*, *Matth.* 13. 25. When all are ſecure, then the Thief breaks in; and when Chriſtians are off their Watch, and lets down their Care, then *Satan* Tempts. Sirs, whil'ſt you are ſleepy and prayerleſs, ſtretching your ſelves on a Bed of Eaſe, you even lay a Cuſhion for *Satan* to lie down by you: Temptations do thereby enter into you, and ye into Temptations.

* Vigilate & Orate *ſhould be the* Motto *of every Chriſtian.*

SECT. III.

Secondly, *Satan* ſhews his exceeding great Subtilty in the Temptations themſelves, being mixt with Policy and Craft in the higheſt Degree. *Satan*'s Temptations are his Stratagems; and his Stratagems are ‖ Stratagems indeed. Now, the Devil's Temptations are ſeveral; chiefly theſe: 1. To *Atheiſm*. 2. *Security*. 3. *Love*

‖ *Many are the Machinations and Stratagems of* Satan.

Love of the World. 4. *Hypocriſie.* 5. *Falſe Faith.*

SECT. IV.

† *Many through the Prevalency of Temptations have called the Truth of God's Eſſence into queſtion; yea (with* Pharaoh*) they have ſaid,* Who is the Lord, *Exod.* 5. 2? *and with the* Fool, *that ſaid in his Heart,* There is no God. *Pſal.* 14. 1. [*The Fool* hath ſaid in his Heart, There is no God.]

I ſhall now ſhew ſome-what *Satan's Subtilty* in Tempting to *theiſm*; and what Article is there our Faith, but *Satan* many tim makes poor Souls call into Queſtion I might inſiſt on every one of the and ſo ſhew you, how it is, that Cavils at them; but I ſhall on ſpeak of the Chief, *viz.* The † *ing* of a *God*, and ſo ſhew you, wh *Satan* hath againſt this *Primordial rity*; and alſo furniſh you with *ſwers* ſufficient to ſtop the Mouth this *Roaring Lyon*; and prop up t Faith in this Point.

It is rather an Option, *than an* Opinion; *that is* (ſ Auſtin) *He could be content, there were None.* [In Heart,] *that is, None dare ſpeak it, though he may th it.* [The Fool,] *Every wicked Man is a* Fool.

Hæc Phraſis hunc ſenſum admittere poteſt: Imp ſibi hoc perſuadere conatur, aut ſibi aliter tamen ſe

enti, & convicto ſatis imponere ſatagit, *Non eſſe Numen*, verum hoc ipſum nequit. 2. Impius dicit in corde ſuo, id eſt, ita ſecum tacite loquutus eſt Impius, *Non eſt Deus*, vel, *Utinam non eſſet Deus. In corde dicere*, nihil aliud ſignificat, quam tacite ſecum contendere, & quaſi murmurando quippiam proferre. Niſi enim ea Phraſis ita acciperetur, non potuiſſet *Eſaui* cogitatio, ſi tantum cordis fuiſſet, non oris, citra peculiarem Revelationem *Rebeccæ* innotuiſſe. 3. *Impius dicit in corde ſuo, non eſt Deus*, id eſt, Deus non eſt Objectum cogitationum ejus, neque circa Divina ſolicitus eſt, prophanis intentus; præſertim cum ita vivat, ac ſi non eſſet Deus, ac nullo ſenſu, aut reverentia Numinis tangeretur. *Pauli Voetii Theolog. Naturalis Reformata*, c. 2.

The *Firſt* pretended Ground of *Atheiſm* is this:

What Reaſon (ſaith the Devil) *is there for thee to believe One, whom thou or no Body did ever ſee? Thou didſt never* * *ſee God, neither know'ſt thou any, that did ſee Him; and yet, notwithſtanding this, what a Talk is there of this ſuppoſed Deity? We muſt Walk with Him, we muſt not Offend Him: but, How can we Walk with one, we ſee not; and Offend one, who is not?*

* The *Inviſibility* of *God* brought as an Argument (by *Satan*) againſt his Exiſtence.

Answ.

What of all this (*may the* Soul *answer?*) Because I see || not the Wind is there no Wind? and because see not my Soul, have I not one What absurd Ratiocination is this More-over; I see God (*saith the* Soul which positively Denyes, what yo have Asserted: for do I not see hi (though not as he is) in the Wor of Creation and Providence? Do n the Works of God shew, that the † is a God, *Rom* 1. 20? When w see a stately House, although w see not the Man that Built it, a though also we know not the Tim when it was Built; yet conclude n otherwise we can, but that som Wise Artificier had a hand in it: T *House surely* (say we) *did not Bu it self.* And therefore, when w take a View of the Theatre of He ven and Earth, we conclude, Th surely the Finger of God has be there. Is not every Creature in He ven and Earth a loud Preacher

|| *Deus est, quicquid vides, & Deus est, quicquid non vides.*

† *The Foundations of all Religion lie in Two things, That there is a God, who Rules the World; and, That the Souls of Men are capable of subsisting after Death: So that, if these things be not suppo-*

this Everlaſting Truth? And doth not Man, the *Microcoſm* or *Little world*, ſhew, that there is a God? Could any make a Man, but One Wiſer and Greater than Man? Who taught the Birds to Build their Neſts, and the Bees to make a Common-Wealth? What Power of Man or Angels can make one Pile of Graſs, or put Life into the leaſt Flie, if once Dead? All which demonſtrates the *Being* of a *God*. But becauſe this *Infinite Being* cannot be demonſtrated unto Senſe, therefore the *Atheiſt* is ſo impudent as he is; becauſe he cannot *Digito monſtrari & dicier, hic eſt*, Point at him with our Fingers, *&c.* is not this Irrational, that *Senſe* ſhould be made the only Umpire of all kinds of *Beings?* Muſt not all *Intellectual Beings* be proſcribed out of the Order of Nature, becauſe they cannot paſs the Scrutiny of Senſe?

ſed, as moſt agreeable to Human Reaſon, we cannot imagine, upon what Grounds Mankind ſhould embrace any way of Religion at all. For, if there be not a God, whom I am to ſerve, & if I have not a Soul of an Immortal Nature, there can be no ſufficient Obligation to Religion, nor Motive inducing to it: Doctor Prideaux, *in his Eighth Lecture,* De Salute Ethnicorum; *and Doctor* Stillingfleet's Origines Sacræ. *Caput eſt primum Divinæ legis, ipſum Deum noſſe.* Lactantius.

Then will not Colours (by the ſame Reaſon) be daſh'd out, becauſe they cannot be heard? all Noiſes ſilenced, becauſe they cannot be ſeen?

The *Second* pretended Ground of *Atheiſm* is this:

* The *Trinity* cavilled at, and brought as an Argument (by *Satan*) to prove, that *God is not.*

Behold (ſaith the *Devil!*) *whether this can ſtand together*; viz. * *Three Perſons Diſtinct in Subſiſtence, but One in Subſtance, Being or Eſſence*; *and not divided into Divers Eſſences, Natures or Parts: This is againſt* Reaſon; *and though it is, yet thou muſt believe it, if thou believeſt, that* God is.

Anſw.

This (*the* Soul *may ſay*) is not againſt *Reaſon*, but it is above *Reaſon*. We cannot by the Light of Nature (*ſaith* || *one*) know the Myſtery of the *Trinity*, nor the Incarnation of *Jeſus Chriſt*. But when by Faith we receive this Doctrine, we may illuſtrate it by Reaſon. As the *Sun* begetteth his own Beams, and

|| *Eſquire* Leigh's *Treatiſe of Divinity: The Myſtery of the* Trinity (*after a ſort*)

from thence proceeds Light and Heat; and yet there is none of them before another, otherwiſe than in reſpect of Order and Relation: that is to ſay, That the Beams are begotten of the Body of the *Sun*; and the Light and Heat proceedeth from both. So likewiſe, from one *Flame* of *Fire* proceed both Light and Heat; and yet but one *Fire*. Again, In *Waters* there is the Well-Head, and the Spring boyling out of it, and the Streams flowing from them both; and all theſe are but one *Water*. And ſo there are *Three Perſons* in *One Godhead*; yet but *One God*. *Laſtly*, In *Man* the Underſtanding cometh from the Soul, and the Will from both.

ſhaddowed out by Four Reſemblances.

See Biſhop Uſher *his Body of Divinity.* *A Perſon is a diſtinct Subſiſtence of the whole God-head.*

Nam plura infinita eſſe nequeunt, quia ſic forent plura ſumma & prima. *Aug.*

In this Myſtery there is Alius & Alius, *Another and Another: but not,* Aliud & Aliud, *Another thing, and Another thing.*

The Doctrine of the Trinity *is, That there are* Three Perſons *in one and the ſame Subſtance, Nature and Eſſence. What a* Perſon *in this Senſe is, I have ſhewed you already: God the Father, is the* Firſt *Perſon; God the Son, is the* Second *Perſon; God the Holy Spirit, is the* Third *Perſon. All theſe are Co-equal, Co-eternal and Co-eſſential; for though they are Diſtinguiſhed, yet not in their Natures*

and Being, but in their Names, Orders and Actions. And that there is a Unity in Trinity, viz. *Three Persons, yet One in Substance, Nature and Essence, we must believe, let Reason suggest what it will; (though the same may be illustrated by Reason, as above) because Scripture, which is Infallible, doth so declare:* 1. *See the* Old-Testament, *where the* Trinity *speaketh in the* Plural Number:

And God said, Let us make Man in our Image after our Likeness, *Gen.* 1. 26. *Isa.* 6. 3. *The Angels in respect of the* Three Persons *do cry three times,* Holy, Holy, Holy!

And so in the New-Testament *this Doctrine is mighty clear, as* Matth. 3. 16, 17. *where the* Father, *the First* Person *of the* Trinity, *is Heard and Seen; so that there is one. The* Holy Ghost *in the Shape of a* Dove *is Seen, and not Heard; there is another: And then* Jesus Christ *in his Assumed Nature is both Seen and Heard: So that this is good,* Qui nescis Trinitatem, ito ad Jordanem. *More-over, we are Baptized in the Name of the* Father, Son *and* Holy Ghost, *Matth.* 28. 19. *Lastly, the* 2 Cor. 13. 14. The Grace of our Lord *Jesus Christ*, and the Love of *God*, and the Communion of the *Holy Ghost* be with you All.

Those Scriptures may suffice to prove, That there are Three Persons *in the* Divine Essence. *And now, that these* Three *are* One, *I prove from those two Places in Scripture: The one is in the* Old-Testament, *and the other is in the* New.

Deut. 6. 4. Hearken, O *Israel*; the Lord our God is *One* Lord: *In the* Hebrew *thus:*

יהוה אלהנו יהוה אחר: Jehovah Elohenu Jehovah Echad. *It signifies thus much; That the First* Jehovah, *is* God

God *the* Father; *the Second Word* Elohenu, *our God, is* God *the* Son; *the Third Word* Jehovah, *is* God *the* Holy Ghoſt; *and the Fourth Word* Echad, *that is* One, *is to ſhew the* Unity *of* Eſſence *in the* Plurality *of* Perſons.

The Jews *did own the* Doctrine *of the* Trinity, *though now they deny it; for their Antient* Rabbies *did prove the* Trinity *out of the* Old-Teſtament; *and* Rabbi Simeon, *the Son of* Johai, *alledged this ſame afore-mentioned place for the Proof thereof. And many other Paſſages might be taken out of the Writings of the Antient* Rabbies *to confirm this Truth; but this is already performed by* Gatinus *in his Books* De Arcanis Catholicæ Veritatis.

The Place in the New-Teſtament *is this, which may ſerve for all;* 1 Joh. 5. 7. For there are *Three,* that bear Record in Heaven, the *Father,* the *Word,* and the *Holy Ghoſt:* and theſe *Three* are *One.*

To conclude; Singula ſunt in ſingulis, & omnia in ſingulis, & ſingula in Omnibus, & Unum omnia. *Aug. lib.* 6. *De Trin. Cap.* ult.

O Deus eſt indiviſè Unus in Trinitate, & inconfuſè Trinus in Unitate. *Juſtin.*

Who can (ſaith Mr. *Watſon,* in his late *Treatiſe of* Self-Denyal) *with the Plum-line of Reaſon fathom the* Trinity, *which is* Puteus profundus, *a Deep Well.*

The *Third* pretended Ground of *Atheiſm* is this:

Nay, this is not all (ſaith the *Evil One,*) *there is another Abſurdity in your* Deity;

Deity; *and that is this: If thou be*
lieveſt, that there is a God; thou mu
believe alſo, that he is from Eternit
and to Eternity, (i.e.) *One who h*
neither * *Beginning nor Ending: Th*
is owned by all that profeſs your Deity
viz. Eternity, *as that which neceſſari*
pertains unto Him, as God; which
me is ſo ſtrange, wonderful, and abov
Reaſon, as that I cannot but call it
queſtion, and therefore neceſſarily t
Being, *whereof it is predicated. Wh*
ſay'ſt thou (O Soul!) concerning thi

not ſo Wonderful, as he is Revealed
be; and that you ſhould not conceive

* 'Tis here to be noted, That *Satan* labours to argue from the Wonderfulneſs of God's Attribute, his Non-Exiſtence, or at leaſtwiſe, that *God* is Scripture to God aright.

Anſw.

To this the Soul may reply: Avoy
Satan! for who art thou, that cha
geſt the *Holy One* with Folly, and t
Great God of Heaven and Earth wi
Abſurdity? Know therefore, that
believe what thou ſay'ſt, is the gre
teſt Folly in the World; *Becau*
thou art a Lyar, and the Truth is
in thee. But to believe, that *God*
Et

Eternal, is the greateſt Reaſon in the World; becauſe He who is † Truth it ſelf, hath ſaid ſo; 1 *Tim.* 1. 17. *Iſa.* 41. 4. and 44. 6. *Pſal.* 90. 2. *Rev.* 6. 11.

† God *is Truth it ſelf; and that he is Eternal, is as True as himſelf.* Eternity *is a Being without Limitation of Time: Time is the Continuance of Things paſt, preſent and to come. All* Time *hath a Beginning, a Viciſſitude, and an End, or may have; but* God's *Eſſence is bounded by none of theſe Hedges.*

The *Fourth* pretended Ground of *Atheiſm* is this:

Oh! (ſaith Satan) *this is not all: For, if thou believeſt, that there is a* God; *thou muſt then believe, that he is* Unchangeable. *In Contradicting of which, there needs no other* Inſtances *than theſe which follow, wherein his* Changeableneſs *doth very much appear.*

|| God's *Immutability cavilled at.*

Inſtance I.

That God *is Changeable* (ſaith the Devil) *may appear, in that he was made* * Man.

* Chriſt's *Incarnation cavilled at.*

Con-

Confutation.

† *Deus eſt Immutabilis, mutans omnia, nunquam novus, nunquam vetus.* Aug.

This the *Soul* may Confute b anſwering *Satan* after this manner That *God* became Man, was not b any Converſion or † Change of th *Divinity*, but by the Aſſumption o the *Humanity*.

Inſtance II.

If God *alters not his Mind, why he ſaid to Repent.*

Confutation.

* *Deus pœnitere dicitur, quando mutat factum.* Pet. Mar.

Repentance is Attributed to *God* Scripture; but not to ſignifie an Mutation or Change in his Natur only in his Actions. *God* is ſaid t * Repent, not becauſe he Changeth but becauſe he doth, as we do, whe we Repent. And now, what is that we do, when we Repent? Why we ceaſe to do, what we did; an deſtroy, what we formerly mad And upon this ſcore *God* is ſaid

Repent: not that he doth ſo Repent, as to Change his Mind; but becauſe he altereth his † Works, and thereby doth but fulfil, what he long ago determined.

† Deus mutat opera, non mutat conſilium. *Aug.*

Repentance in God is only to ſignify unto us his high Diſpleaſure; becauſe when we Repent, we are highly diſpleaſed at a thing.

Inſtance III.

There are many things Threatned and Promiſed by God *in his Word, that do never come to paſs; which cannot be any otherwiſe, but a very great Impeachment to his* Unchangeableneſs.

Confutation.

The Threatnings and Promiſes of God conſidered, as not Abſolute, but Conditional; the Condition whereof being anſwered, the Non-Accompliſhment or Execution of the ſame doth not make any ‖ Change in *God*. And thus you ſee theſe *Inſtances* that *Satan* has brought, whereby

‖ *Deus mutat ſententiam, ſed non Decretum,* ſaith Profound *Bradwardine*, in his Book *De Cauſa Dei.*

by to prove *God's Mutability*, mad
Insignificant. He, who would se
more of *God's Unchangeableness* Prov'd
Clear'd and Open'd, let him perus
Excellent Mr. *Pearces* Book, Entituled
A Beam of Divine Glory.

The *Fifth* pretended Ground of *Atheism* is this:

This is not all (saith *Satan*;) *if you believe, that there is a* God *you must also believe him to be* * Omni present, *that is*, Every where *at once. And how can it be?*

* God's *Ubiquity* cavilled at.

Answ.

That there is a General † *Presence* of *God*, nothing is more evident. *Whith shall I flee from thy Presence*, saith D *vid*, Psal. 139. 7. Nothing is im possible with *God*; and therefor that he is Essentially || *Every whe* is not Impossible: *Jer.* 23. 24. C *any hide himself in secret Places, th I should not see him, saith the* Lor *Do not I fill Heaven and Earth, sa*

† Empedocles *the Philosopher said well, That* God *is a Circle, whose Centre is every where.*

|| Nusquam est Deus, & Ubique est,

the Lord. *Prov.* 15. 3. *The Eyes of the* Lord *are in* Every *Place, beholding the Evil and the Good.*

These with many others, do make God's *Omnipreſence* and *Omniſcience* very Conſpicuous.

ſaith Chryſoſtom *in* Coll. 2. Hom. 5. God *is Repletively every where, though Incluſively no where.* Deus intimior nobis intimo noſtro, *God is nearer to us, than we are to our ſelves, ſaid a poor* Heathen. *God is Higher than the Heaven, Deeper than Hell, Broader than the Earth, and more Diffuſe than the Sea.* Bern.

The *Sixth* and Laſt pretended Ground of *Atheiſm* is this.

This is not all (ſaith *Satan:*) *for if you believe, there is a God; you muſt alſo believe him to be* * Omnipotent, (i. e.) *One,* who can do all things, *either with Means, without Means, or contrary to Means, and againſt all Oppoſition what-ſo-ever: And do you think, there is any Exiſting ſo Almighty? Why is it then, that the Intereſt of God* (*which you call it*) *is ſo oppoſed in the World, as it is.*

* God's *Omnipotency* cavill'd at.

Anſw.

Answ.

To which the *Soul* may Answer: That *God* is || *Almighty*, I do firmly Believe.; and that he can do Things either with Means, without, or contrary to Means, is a Verity, that I do not at all question. And that *God*'s *Interest* in the World is oftentimes opposed, is not, but that he can Advance his own Interest without Opposition; but he permits it to be opposed, that the Glory of his *Omnipotency* and Wisdom, in effecting such and such things (notwithstanding Opposition) may shine forth more Perspicuously. And thus I have given you a Sight of the Wiles of *Satan* especially those that he makes use of in Tempting to *Atheism*; abusing 1. The *Invisibility* of *God*. 2. The *Trinity* of Persons in One *Divine Essence* 3. Several of his *Incommunicable Attributes*.

|| *Of all the Attributes of* God *this only is mentioned in the* Creed, I Believe in God, the Father Almighty; *because our* Faith *is specially to be fixed on the Power of* God *and* Christ.

SECT

SECT. V.

I have already ſhew'd ſomething of *Satan*'s *Subtilty* in Tempting unto *Atheiſm*: I now come to ſpeak of *Satan*'s *Subtilty* in his *Temptations* unto *Security*; being ſuch as follow:

Temptation I.

One way that *Satan* hath to make poor Souls *Secure*, is by preſenting *God* unto them, as a *God* only of Mercy. * *O!* (ſaith the *Devil*) *why art thou ſo concern'd about thy Salvation? Doſt thou think*, God *that Made thee, will be ſo Cruel to Damn thee? and He who Form'd thee, will not Save thee? Alas!* God *is more ready to Pardon, than to Puniſh!* Mercy *is his Dareling Attribute*; *but* Judgement *is his Strange Work!* And thus *Satan* doth to make Souls Careleſs and Fearleſs; Careleſs of their *Salvation*, and Fearleſs of their *Damnation*.

* So Subtil is the *Devil*, that *Proteus*- and *Chamelion*-like he can turn himſelf into any Shape or Colour; rather than fail, he will (though he cannot endure the Light) *Turn himſelf into an Angel of Light*; and hath got the knack and faculty of ſpeaking Scripture to deceive. Mr. *Venning*.

Reply.

To Repel this *Temptation*, muſt be by conſidering, that as *God* is Merciful, ſo he is Juſt: Juſt in himſelf; and ſo will Puniſh all Sin; Merciful in the Face of *Chriſt*, and ſo will Puniſh no Sin, he having in our ſtead born the Puniſhment: A Juſt *God* towards an hard-Hearted Sinner; a Merciful *God* towards an Humble Sinner. *God* is not all Mercy, and no Juſtice; nor all Juſtice, and no Mercy: Submit to him, his Mercy embraceth thee; Reſiſt him, his Juſtice purſues thee. Do not the *Devils* themſelves, and all the Howling Reprobates in Hell ſhew, that *God* is ‖ Juſt? Is not *Hell* and *Sodom* a Monument of *God*'s *Juſtice*? And are not all the Croſſes, Loſſes, Sicknеſſes and Diſeaſes that be in the World, Tokens of *God*'s Diſpleaſure? Beſides, Doth not the pouring-out of his Wrath upon *Jeſus Chriſt*, his dearly Beloved Son, ſhew, that our *God* is a Juſt *Judge*? More-over, the argu-

†*The Scriptures are a Proſpective-Glaſs of* God's *Juſtice, as well as of his Mercy.*

argue from Grace to Sin, from Love to Luſt, from Mercy to Iniquity, from Immunity to Impiety, is the Dialect of Hell, and the Sophiſtry of the Prince of Darkneſs: To ſin (I ſay) becauſe Grace abounds, is the *Devil's Logick*; and who-ſo-ever uſeth ſuch kind of Language, you may write, *THIS SOUL IS LOST.* In fine, The Apoſtle,* *Rom.* 12. 1. and the Saints all a-long have made *God's Mercy* the greateſt Motive to *Repentance.*

† *If* God's *Mercy is not a Load-ſtone to draw thee to Him, it will prove a Mill-ſtone to ſink thee into Hell.*

Temptation II.

Another way that the *Devil* maketh uſe of to make poor Souls *Secure*, is by telling them; *That all the World are Sinners, as well as them, and they may make as good a Shift as the reſt. What if you do go to Hell? You ſhall not go* * *alone; you ſhall have Others with you.*

* *I have heard of ſome that have ſaid, They did not much care whether they*

Reply.

Here is Audacity and Abſurdity: One would think, that the *Devil* ſhould be aſhamed to argue thus, conſidering what a Scholar he is in *Logick*, *Philoſophy* and *School-Divinity*; and yet by Raciocination of this kind doth he prevail upon dark Souls. Such kind of Reaſon (if it may be called *Reaſon*) in effect is thus much:

Some have Cut their Throats, I muſt do it alſo; becauſe in it I ſhall do no more, than what others have done before me. A great Multitude of People are reſolv'd to run into the River of *Thames*, to ſee, how they can tread Water, and Dance upon it; therefore I muſt do the like, becauſe with me I ſhall have Company; though in the Cloſe, I ſhall loſe my Life. I'le leave you to apply it.

went to Hell, ſo that they had Company with them: But ſurely, ſuch do not conſider, that there ſhall be no Bowls of Wine in Hell. *Sir* Francis Bacon, *in his Hiſtory of* Henry *the Seventh, tells us, That it was a Common Word with the Lord* Cordes, (*who was* Prophane, Popiſh *and* Atheiſtical) *That he could be content to lie Seven Years in Hell, ſo he might win* Calice *from the* Engliſh. *The* Popiſh *Lord was worſe than the* Devil; *for he acknowledgeth Four* Articles *of our* Faith, *Matth.* 8. 29. *And*

Temp

And behold, they cryed out, What have we to do with thee, *Jesus*, thou Son of God? Art thou come hither to destroy us before the Time? *From whence observe*, 1. God *is acknowledged*. 2. Christ. 3. *The Day of* Judgement. 4. *That they shall be Tormented then. They who scorn* Hell *and the Day of* Judgement, *are worse than* Devils.

Temptation III.

The next thing that *Satan* doth to make poor Souls secure, is by telling them, *That* Christ *is a* ‖ Saviour; *and what, though they do sin,* Christ *has Dy'd, and is Risen again for their* Justification.

‖ The Universal *Point*, the *Devil* likes.

Reply.

It is true, *Christ* is a *Saviour*; but if He is not † My *Saviour* (may the *Soul* say) what doth this argue for me? *Christ* hath Dyed; but if I cannot believe, his Death and Sufferings will be of little Advantage unto me: He is Offered; but if I do not Receive Him, I shall not be Sav'd. There may be Vertue enough in a Plaister to Heal a Sore; but if it be not Apply-

† *Condemnat me vita mea, sed nomen* Jesu *salvavit me; O bone* Jesu, *sis etiam mihi* Jesus. Gerhard. *Meditat.*

Applyed, it will not Heal my Sore: So, there is Vertue enough in *Christ* to Wash and Cleanse; but if it be not Applyed to my *Soul* by * *Faith*, it won't Wash or Cleanse me.

* *Faith in* Christ *saves us.*

Temptation IV.

Surely (saith *Satan*) *God loves thee, or else he would not Bless thee in thy Outward Estate; as in thy Corn, Children, Calling and Friends.*

Reply.

Seriously consider (O *Soul!*) that *God's Love* is Two-fold, *Common* and *Special: God's* || *Common Love*, I reckon, is that which all partake of, *viz.* Good Men, and Bad Men. Now, for any to have a great Estate, and to Prosper therein, together with his Wife and Children, is that which is common to all, some only excepted. Now, it is not *Common Favour*, but *Special Favour*, that must save thee, and a Token or Evidence of it will Comfort thee: but this

|| *The whole* Turkish Empire *is nothing else, but a Crust cast by our Father to his Dogs; and it is all they are likely to have: Let them make themselves merry with it,* saith Luther.

thy * Prosperity in the World is not; being that which is more ordinary to those who go to *Hell*, than such who go to *Heaven*: And therefore, let not the Children of *God* grudge and repine at the Wicked Man's Prosperity; because all the Wicked shall have Misery enough Hèreafter, for the little present † Pleasure, that they enjoy Here. They that have their *Heaven* Here, are in danger to lose it' Here-after: *God* seldom gives his Children *Heaven* and *Earth* too. *Nihil infelicius felicitate peccantium*, saith St. *Augustine*; The Wicked Man's Felicity is great Infelicity. Doubtless hence it was, that *David* prayed: *Deliver me from the Wicked, who have their Portion in this Life only*, Psal. 17. 14.

* Gregory *being advanced to Places of great Preferment, professed, that he was exceedingly terrified with the Speech of* Abraham *to* Dives, *Luk.* 16. 25. Son Remember, thou in thy Life-time receivedst thy good things.

† *Nimis delicatus es Christiane, qui voluptatem hoc seculo concupiscis.* Tertullian.

Nothing is so great a Signe of *God*'s *Curse*, as the Prosperity of the ‖ Wicked: The Lord will proportion Torment to all the Pleasure the Wicked have had. *Revel.* 18. 7. *How much*

‖ *The Prosperous Estate of the Wicked is Matter rather of Pi-*

ty, than Envy.

Let Rich Men read these Scriptures, Hos. 13.11. Psal. 37. Psal. 78. 30, 31. Prov. 1. 32. Luk. 12. 16. *to the* 22. Eccles. 5. 12. 13.

She hath lived Deliciously, so much Torment and Sorrow give Her.

That Story of the *Roman*, who was by the *Court-Marshal* Condemned to Dye for breaking his Rank to steal a Bunch of Grapes, is pregnant to our purpose: For, as he was going to Execution, some of the Souldiers envyed him, that he had Grapes, and they had none; Saith he, *Do you envy me for my Grapes? I must pay dear for them.* So, Wicked Men shall pay dear for their great Grandieur, Dignities and Offices. *How art thou fallen from Heaven, O Lucifer, Son of the Morning!* Isa. 14. 12.

Temptation V.

The Thief *on the* Cross, (saith *Satan*) *though a Sinner during his whole Life; yet Repenting, was saved: So,* (saith *Satan*) *if thou canst but Repent or Reform an Hour before thou Diest, doubt not, but* God *will have Mercy on thee.*

Reply

Reply.

It is true, the *Thief* Repenting and Believing in *Chriſt*, was ſaved at the very Laſt; But was not this * *Miraculous?* Did not *Chriſt* now upon a ſpecial Occaſion, to ſhew the Effect of his *Blood*, the Power of his *Paſſion*, and to demonſtrate unto the World his *Deity*, even now at his loweſt Ebb of *Humiliation*, ſhew his Power in the Converſion of the *Thief?* Muſt this Extra-ordinary Example now be propounded, as a Preſident for ever, that was but once Miraculous, and Wrought upon ſpecial Occaſion? But further conſider,

* *See Mr.* Smith's *Admirable Convert.* pag. 80.

Firſt, It is not Impoſſible, but that this was the Firſt Time of the Call of this poor *Thief*, that he never heard *Chriſt*'s Sermon before, or had any Outward Call before this time: and ſo his Sins being of Ignorance, might excuſe in part, as *Paul* ſpeaketh of his; *The Lord ſhewed Mercy, becauſe I did them Ignorantly*, 1 Tim. 1. 13.

1. 13. But now thou canſt not plea this Ignorance, in-aſ-much as thou ha lived under the Goſpel, and haſt ha an Outward Call by the Preachin of the ſame.

Secondly, This Example of the *Pe nitent Thief*, as it was Extraordinary ſo we ſee it || Singular; the Scrip tures not leaving us one Exam ple more of the like. Now, Par ticular Examples are not to be urge for a General Practice, eſpecially i ſo weighty a Thing, as the Salvatio of the Soul is: If therefore *Sat* doth ſuggeſt unto thee of Repentin at thy own †Pleaſure, tell him fro me; That it is a Thouſand-fold mor probable, that thou ſhalt Die, as tho haſt lived, and ſo be Damned; ra ther than to have ſuch a Singula Grace given thee, and Mercy ſhew at the laſt Hour.

Many more *Temptations* of *Satu* probably there are unto *Security*; bu I ſhall add no more.

|| God *Saved one at the laſt, that none might Deſpair; and but One, that none might Preſume.*

† *Qui promiſit pœnitenti veniam, non promiſit peccanti pœnitentiam.* Aug.

SECT

SECT. VI.

The Third thing that *Satan* Tempts unto, is, *The Love of the World. Ah!* (ſaith *Satan*) *All theſe things* (*the Kingdoms of the World, and the Glory of them*) *will I give thee, if thou wilt fall down and Worſhip me. Here are fine and brave things, Grandeur and Gallantry; Pleaſures, Pomp and Profit: Here are the Luſts of the Eye, the Fleſh and Pride of Life.* And thus *Satan* doth in making poor Souls fall in *Love with the* **World.* Matth. 4. 9.

* Cardinal *Burbon* would not loſe his Part in *Paris*, for his Part in *Paradiſe*. *Act.* and *Mon.* Fol. 899.

Now, there are ſeveral Antidotes, that might be preſcribed, to expel this Poiſon, which *Satan* would fain invenom poor Souls with. Conſider the World in its Honour, Pleaſures and Profits, and you ſhall find abundance of Deceit in all theſe. 1. What is the Honour and Glory of this World, but fading and dying? Is it not a Gilded Miſery? a ſecret Poyſon? a hidden Plague? the Engineer of Deceit? *Mollerus* on *Pſal.* 73. 20. tells

|| Honour, Riches *and* Pleasures *are the three* Deities, *that Worldlings Adore and Sacrifice their last Thoughts unto Morning and Evening.*

tells the World, || Honours and Dignities are but as idle Dreams, Splendid Braveries, and Lucid Phantasie. St. *Matthew* calls the World's Glory δόξαν, an *Opinion:* St. *Luke* calls *Agrippa*'s Pomp, μετὰ πολλῆς φαντασίας, *Phantasie* or *Vain Shew:* And St. *Paul* calls it σχῆμα, a *Mathematical Figure*, which is a meer Notion, and nothing in Substance. How many have been blown to Hell, while they have sailed with the Wind of Popular Applause? Doth the Honour of the World make a Man really the Better? Surely no; but often the Worse: Is it not *Magnum Nihil*, a Great Nothing, and a Glorious Phantasie? What is become of Proud *Haman* and * *Pharaoh?* And what will become of thy Honour, when thou art in the Grave, when *Death* makes its Approach towards thee? Will the Glory and Honour of this World stand thee instead at the *Day of*

* *Before the* Pope *sits in his Chair,* (*at his* Enthronization) *a Triple Crown is put on his Head, a Wad of Straw set on fire before him, and one appointed to say* Sic transit Gloria Mundi: *The Glory of the World is but a Blaze.*—

Judge-

Judgement? Will not *Heaven's Glory* then tranſcend it? Wilt thou not then be mad with thy ſelf, to think, that *Heaven's Glory* was once offered into thee; but thou to choſe the *World's*, refuſeſt *Heaven's*?

Secondly, Conſider this *World* in the Pleaſures of it; And what are they? Be they Satisfying? No: And are they not ‖ Killing? Yea. Some of the *Philoſophers* did place Men's Happineſs in the Pleaſures of this *World*; which are but the ſad Transformations of Men into * *Bruits*, ſayes that Worthy Gentleman, Mr. *Polhil.* And yet, how many are there, that cannot refrain themſelues from theſe *Senſual Pleaſures*; but whoſe Delight in them is Inordinate, ſinging the *Epicurean's* Divinity; *Ede, bibe, lude, poſt mortem nulla voluptas*; Let us Eat, Drink and be Merry; for to Morrow we ſhall Die? Carnal Man is for the Things of the Fleſh, pleaſing his Fleſh, and loving that which is Fleſhly: But conſider (O vain Man, that purſues ſo hotly after the Pleaſures

‖ Bernard *calls thoſe Pleaſures of this World* Dulce Venenum.

† *Treatiſe of* Precious Faith, *pag.* 11.

* Brutales ſunt voluptates. *Gerard. Meditat.*

† *Obversetur animo memoria judicii Divini, ne te in servitutem abducat perversum judicium appetitus sensitivi.* Gerhard. Meditat.

sures of this World) these three things; *Death*, † *Judgement* and *Eternity*. Let the Remembrance of Him that was Crucifyed, Crucify in thee all the Desire of Pleasures: Let the Remembrance of Hell-fire quench in thee all the Fire of Lust. Compare the short Moment of Pleasure with Eternal Punishment. Pleasures do but Captivate our Hearts, that they cannot be free in the *Love of God*.

* *Vanity of Vanity, all is Vanity,* was *Solomon's* Sermon.

|| Riches *are but the Golden Dust of this World, that puts out the Eye of the* Soul.

Thirdly, Consider this *World* in that which they call the *Profits* of it, and you may easily understand the * *Vanity* of them. This Life is the Way to our Eternal Country: What then do much || *Riches* profit? They do rather burden the Traveller: *Christ*, the King of Heaven, is the Riches of *God*'s Servants. The true Treasure must be *within* a Man, and not *without* him: That is the True Treasure, which thou canst carry away with thee to the *General Judgement*; but all these outward Goods are taken from us in *Death*. *Riches* do

do but take themſelves Wings, and fly away: Nothing more uncertain, than they; Fading, Dying and Periſhing they are: For their Tranſitorineſs they may be compared unto a Shadow, a Ship, a Bird, an Arrow, a Poſt that paſſeth by. Comforts here below, are no † Comforts; though ſuppoſed, and ſo eagerly purſued after by Faithleſs Men and Women: *Luther* did ſolemnly proteſt, *God* ſhouldnot put him off with theſe things here Below. Things preſent may be Pleaſing, but then they are not Permanent.

† Mundus turbatur & amatur; *The World is troubled and troubleſome, (ſaith* Auſtin) *yet too much loved.*

SECT. VII.

The Fourth thing that *Satan* tempts unto, is *Hypocriſie*. *Oh!* (ſaith *Satan*) *if thou art reſolved to be Serious, rather than ſo, get a Shew of it: Paint thy ſelf, and play the* Hypocrite; *and ſo thou mayeſt go amongſt Men for a Good Chriſtian.*

Reply.

Reply.

But hereunto the *Soul* may Anſwer in this Form:

Firſt, Thou may'ſt tell the *Devil* That it is true, by having the Form of *Godlineſs*, thou may'ſt ſeem Holy, Pious and Religious among Men, in the Sight of Men; but not in the Sight of *God*. Thou may'ſt indeed deceive Men, but thou canſt not || deceive *God:* He is privy to all thy Treachery, though thou keeps it under Lock and Key. Thy Heart he can read without a Commentary: *Time* will not be long, when *God* ſhall pull off thy Paint, unmask thee, and put thee in thy Proper Dreſs. Though thou goeſt among Men for an *Eminent Saint*; yet at the *Day of Judgement God* ſhall ſhow, what a *Devil Incarnate* thou art, what a Gilded *Hypocrite* thou haſt been.

|| *Deus nec fallere, nec falli poteſt.* Aquin.

SECT

SECT. VIII.

The Fifth thing, that the *Devil* Tempts unto, is a *False Faith. If thou art so much for* Jesus Christi, *believe, that he is able to save thee; and so thou hast this Lively Faith, which will justify thee, live as thou wilt.*

Reply.

Tell the *Devil,* That * Presumption is not *Faith*; and that the *Faith,* which will enable thee to lay hold on *Christ,* will also enable thee to walk in Him: And though *Faith* justifies us not, yet *Works* there must be to Justify our *Faith.*

* *Impii præsumendo sperant, & sperando pereunt.* Trap.

SECT. IX.

Thirdly, Satan shews his exceeding great *Subtilty,* in the *Methods* of Tempting: As

First, He paints his *Temptations* with pleasing Colours, and *Plausible Pretences:* If *Satan*'s Temptations

were to appear like themſelves, the Heart of Man would not conſent ſo ſoon, as many times it doth; but rather flee from the ſame. Hence therefore it is, that *Satan* very frequently Transforms himſelf into an *Angel of Light*, 2 Cor. 11. 14. The *Devil* knows very well, that unleſs he is Diſguiſed, he cannot prevail, and have what he deſignes upon the Souls of Men and Women. Many Vices there are, that the *Devil* Tempts us unto; and this he doth by giving them † pretty Names and Titles: As for Inſtance:

† Turpiora ſunt vitia quæ virtutum ſpecie celantur. *Jer.*

When he Tempts to *Pride*, he preſents it to the Soul under the Name and Notion of *Neatneſs* and *Comlineſs*. *Covetouſneſs* he calls *Good Husbandry*; *Drunkenneſs*, *Good Fellowſhip*; *Riotneſs*, *Liberality*; and *Wantonneſs* a *Trick of Youth*.

The moſt dangerous Vermin may oftimes be found under the Faireſt and Sweeteſt Flowers, and the faireſt Glove is often drawn upon the fouleſt Hand, and the Richeſt Colours are often put upon the filthieſt Bodies: So are the faireſt and ſweeteſt Names upon the greateſt and moſt horrible Vices and Errors, that be in the World. Sæpe latet molli coluber ſub graminis umbra *Mant.*

Second

Secondly, He is Gradual in his *Temptations*; a little now, and a little then. The *Devil* won't Tempt too much at firſt, leſt Suſpicion gets ground: He creeps into the Soul by degrees, and that Step by Step; until ſuch times the Soul becomes his own. *Satan* will firſt draw thee to Sit with the Drunkard, and then to Sip with the Drunkard; and at laſt, to be Drunk with the Drunkard.

Thirdly, He is in his *Temptations* full of *Politick Retreats*. The *Devil* many times makes the Soul believe, that he flies, when it is only under Pretence, and with a Deſigne to over-come. Pray, take notice of this:

Satan *is not alwayes over-come, when he flies from you.*

He ſometimes draws back, that the Chriſtian by following him, and going out of the Trenches, may ſuddenly on the Plains be foyl'd.

Fourthly, He doth in his *Temptations* reſerve ſtill freſh On-ſets, as occaſion

caſion ſhall require. *Satan* (Com-
mander-like) hath more Aſſaults t
bring on, as others do decay: Whe
one *Temptation* is beat back, he ca
ſoon come on with another. There
fore Soul, cry not *Vici*, *Vici*, whe
thou over-comeſt one *Temptation* o
ſo; but let this Rule be obſerved b
thee, *ſcil.*

|| *Ubi una tentatio victa eſt, exſpectanda eſt alia.* Alſted.

When one || *Temptation is over-com*
expect another.

CHAP. V.

I Have treated of *Satan*'s *Subti*
in Tempting unto a *Sinful*
centiouſneſs: I ſhall now conſider
in his Tempting Believers unto
Sinful Deſpair. And *Satan*'s *Subti*
as in the former, ſo in this, it ſh
it ſelf in Two things. 1. In the
ſions of *Temptations*. 2. In the *Te*
tations themſelves.

SE

SECT. I.

First, *Satan* ſhews his exceeding great *Subtilty*, in chooſing thoſe *Seaſons* for Tempting unto *Deſpair*, (that may proue moſt Advantageous unto him) being ſuch as followeth.

First, *Satan* Tempts to *Deſpair*, after great Manifeſtations of *God*'s Favour and Love to the *Soul*. When *God* ſmiles and opens himſelf a little familiarly unto us, we grow Wanton; and thereupon *God* * with-draws, we ſink in our *Faith*, and *Satan* eyes us on to *Deſpair*, by making of us to conclude; That becauſe *God* is withdrawn, he will never come again. There is not a larger, and more pregnant Proof for this, than *Peter*. Had ever any a greater Teſtimony from Heaven, than *Peter?* Who making an Excellent Confeſſion of his *Faith*, *Matth.* 16. 17. *Chriſt* immediately pronounceth him *Bleſſed*, puts a ſingular Honour upon him, and makes

* *The* Spirit *is going and coming*, (ſaith Holy Mr. *Latimer*.

A Chriſtian's Light may ſometimes be Eclipſed, and his Joy and Comfort put out.

him the † Repreſentative for all the Saints. Now without doubt, this Favour to *Peter* ſtirred up the *Envious Spirit* the ſooner to Aſſail him. No marvel it was, that *Satan* did ſhew his Spite, even when and where *Chriſt* loved moſt dearly: Therefore, ſoon after we find the *Devil* at *Peter*'s Elbow, making him his Inſtrument to Tempt *Chriſt*; who ſoon eſpyed his Cloven Foot, and therefore Rebukes *Peter*, with a *Get thee behind me* Satan.

† *The Experiences of moſt Chriſtians will confirm, what is here Aſſerted.*

He that ſeem'd a Rock but juſt now, is through *Satan*'s Policy become a Stone of Offence for *Chriſt* to ſtumble at.

Secondly, *Satan* Tempts to *Deſpair* at the Hour of *Death*; ‖ and indeed, his Aſſaults are uſually ſharpeſt then: And the Reaſon why he is ſo buſy with Chriſtians when they come to Die, is, becauſe he knows, his time

‖ *What is ſaid of the Natural Serpent,* (Nunquam niſi moriens producitur in longum: *He never is ſeen at length, till Dying*) *may be ſaid of this* Myſtical Serpent: *He never ſtrains his Wit and Wiles more, than when his time is ſhort.*

is then very ſhort. As our Extremity is *God*'s Opportunity to help us; ſo likewiſe it is the *Devil*'s Opportunity, in what he can to deſtroy us. When *Death* approacheth, we are Weak, and our Strength beginning to decay, *Satan* thereupon furiouſly Aſſails us; yea, he doth reſerve his frieſt Darts, his deadlieſt Poyſon and his ſharpeſt Sting, till he meets us on our *Death-Bed.*

SECT. II.

Secondly, *Satan* ſhews his exceeding great *Subtilty* in the *Temptations* themſelves, which he works from the Conſideration 1. Of our *Sins.* 2. Of *God*'s *Anger.* 3. Of *Eternal Election.* 4. Of our *Unworthineſs.* 5. Of the *Weakneſs* of our *Faith.* 6. Of great *Adverſity.* 7. Of the *Sharpneſs* of *Death.* And here I ſhall ſhew you, how *Satan* from theſe things makes many to *Deſpair*; with proper *Remedies* againſt the ſame Prescribed; and that in theſe following *Sections.*

SECT. III.

First, *Satan* Tempts to *Despair*, by making *Sin* * very Great, and drawing up a Black Charge against the *Soul*. *Thy Sins* (saith *Satan*) *are very many, and very great; nay, they are* Infinite, *for as much as they have been against an* Infinite God: *Thou knowest very well, that thy Sins are of no Ordinary Dye, and that* the Wages of the least Sin is Death. —— Sin *Indefinitely, whether great or small: And therefore how canst thou* (saith *Satan*) *expect Mercy, who art a Sinner? Mercy from* God, *whom thou hast offended and provoked to Wrath? Surely, if ever any shall be Damn'd, thou shalt: Thou especially, because thou hast been more than an Ordinary Sinner.*

* *Satan* hath learnt his Art very well. When he has a mind to Tempt to *Sinful Liberty*, then he will endeavour to extenuate and lessen *Sin*: And when he has a mind to Tempt to *Despair*, then he heightens *Sin* as much.

Remedy.

Truly, when *Satan* doth Assail us in this kind, I know no other way to Foil him, than by Answering him

as the Sick Man; who, when he was Dying, the *Devil* appeared, and ſhew'd him a Parchment, that was very long, wherein was written on every ſide the Sins of the poor Sick Man. *Seeſt thou? Behold thy Vertues,* (ſaith *Satan!*) Unto which he Replyed. *It's true* Satan; *but thou haſt not ſet down all: for thou ſhould'ſt have added*; The Blood of *Jeſus* † *Chriſt* Cleanſeth us from all Sins.

† *All the whole Volum of Perfections, which are ſpread through Heaven and Earth, are Epitomiz'd in* Chriſt. Omnia nobis eſt *Chriſtus, (ſaith* Ambroſe) ſi eſuris, ipſe eſt panis; ſi ſitis, ipſe eſt fons aquæ vivæ; ſi cæcus es, ipſe eſt lumen; ſi infirmus es, ipſe medicus; ſi mortuus, ipſe vita gratiæ & gloriæ.

When *Satan* tells thee of thy Sins, do thou tell him of *Chriſt*'s ‖ Blood; whoſe Blood is of a deeper Purple, than thy *Sins:* There is as much Vertue in the Blood of *Chriſt*, as there can be Venom in thy Sins. Tell the *Devil*, (O poor Soul!) That though thy Sins have been a-

‖ *Una guttula plus valet, quam cœlum & terra.* Luther. *i. e.* One little Drop (ſpeaking of the Blood of *Chriſt*) is more Worth, than Heaven and Earth.

gainſt

gainſt an *Infinite God*, yet there is *Infinite Mercy* to Anſwer thy Sins: *God* can eaſily drown and ſwallow up all thy Sins in the Ocean of his *Mercy*. When the *Tempter* Magnifies thy Sins, do thou then Magnify thy * *Saviour* and *Phyſician*. That I am a Sinner, it is true; but who elſe doth *Chriſt* Save? That I am Ungodly, it is true; but who elſe doth *God* Juſtify? Pore not ſo much upon thy Sins, as quite to forget thy *Saviour*. The *Devil* tells thee of thy *Diſeaſe*, do thou tell him of thy Remedy: Thou art Miſerable, by reaſon of Sin; but thou may'ſt be Happy and Reſtored again, by the Grace of *God*. There is no Miſery on this ſide of Hell and the Grave, but *God* (out of his Infinite *Free Grace*) hath appointed ſome Means proper for the ſame; *viz.* *Hearing*, and *Reading* the *Word* for the *Unconverted*; *Prayer*, and *Receiving* of the *Sacrament* for the *Weak* in *Gifts* and † *Graces*; and *Chriſt* unto all in general, who will Receive Him by *Faith*, *Mat.* 11.28. Let thy Sins be never ſo great, Con-

* *Our Sins are great, but our* Saviour *is greater.*

† *I am the* Bread *of* Life; *He that Commeth to Me, ſhall not Hunger; and he that Believeth in Me, ſhall never Thirſt:* Joh. 6. 35.

ſeſs

ſeſs them but Humbly and Brokenly, and thou ſhalt find Mercy. *David* uſed the Aggravations of his Sins, as an Argument with *God* to Pardon them: *Pardon my Sins, becauſe they are very great.*

SECT. IV.

Secondly, Satan Tempts to *Deſpair*, by cauſing the *Soul* to make a wrong uſe of *God's Anger*. God *is Angry*, (ſaith *Satan*) *and therefore what wilt thou do? Behold, how he Looks? how he Chides? and how he Strikes? Doſt thou think, that he will ever be Reconciled?*

Remedy.

The only way to give *Satan* the Fall in this Reſpect, is by Anſwering him in this wiſe: *God* may Chide bitterly, Look ſowerly, and Strike heavily even when and where he Loves moſt dearly. And moreover; That *God* is not ſo || Angry, but while thy Soul is on this ſide of *Eter-*

|| *If* God *is Angry, he will not alwayes be Angry, may the*

Believer ſay, Iſai. 54. *v.* 8. God, *as he is not* Ὀξύθυμος, quickly Provoked; *ſo neither is he* Μακρόθυμος, Long Diſpleaſed.

Eternity, thou may'ſt Pacify him, by what he hath appointed, as the Means, whereby thoſe, who have ſin'd againſt him, may now be Reconciled unto him; *viz.* The *Sufferings* of the Lord *Jeſus*, which have ſatisfied *Divine Juſtice* to the full. *God is Love, and he writes not Injuries in Marble.*

SECT. V.

Thirdly, *Satan* Tempts to *Deſpair*, by cauſing the *Soul* to ſtudy that, which it ſhould not, *viz.* *God*'s Secret Will. *Thou art not Elected*, (ſayes the *Devil*) *and therefore all thy Praying and Reading, and taking Pains with thy Heart will be but in vain.*

Remedy.

The only way to invalidate *Satan*'s Arguings in this Reſpect, is by conſidering, that he hath no Skill in the Black Book of *Reprobation*. Neither Good nor Evil Angels can look into the Book of *God*'s Decrees: Therefore

fore thou canſt not; for thou needſt not: Haſt thou not the Book of thy Heart? look into it, and ſee what is Written therein. He that finds the Bible Copied out into his Heart, his Nature Transform'd, the Byaſs of his Will turned, the Signature and Engravings of the *Holy Ghoſt* upon him, looks not like a *Reprobate*. When you ſee the Fruits of the Earth ſpring up, you conclude, the *Sun* has been there. 'Tis hard to climb up into * *Election*; but if we find the Fruits of Holineſs ſpringing up in our Hearts, we may conclude, the *Sun* of *Righteouſneſs* hath Riſen there. By our *Sanctification* (ſaith one) we muſt Calculate our *Election*. The Infallible Signes of *Election* (in my Opinion) ſhould ſatisfy any one, touching his *Election:* Why now? Haſt thou not the Saving Graces of † *Faith*, *Love* and *Repentance?* What are theſe, but the Infallible Signes of *Election?*

* *The way to make our* Election *ſure, is firſt to make our* Calling *ſure.* Culverwel's *White-Stone*

† *'Tis plain, we are not to make* Election *a Ground for our* Faith, *but our* Faith *a Medium or Argument to prove our* Election. Gurnal's *Chriſtian Armour*, Part. 1. Pag. 131.

Being

Being not unſenſible of the Intricacy, which attends this Subject of || *Election*, and how the *Devil* puzzles many poor Souls by ſome Nice Queſtions reſulting there-from. Something already I have ſaid of it: But I do find much thereof for Subſtance, Elegantly treated by the Elegant *Culverwel* in his *White-Stone*; the Reading of which did exceedingly refreſh my Soul; and therefore hoping, that it may have the like Effect upon thee, I ſhall here inſert it; knowing, that I cannot mend it my ſelf, what-ever others may be able to do. The *Lines* are theſe:

[|| *Theſe Sentences in the* Margent *are the Notes of ſeveral Famous* Engliſh *Divines about this Subject; who all agree in this, That a Man may know his* Election *by his Effectual* Calling]

That Aſtrologer (ſayes he) *was deſervedly Laught at, that was ſo intenſly gazing upon the* Stars, *ſo admiring their Twinkling Beauties, as that unawares he tumbled into the Water; where-as before, if he had been but pleaſed to look ſo low as the Water, he might have ſeen the* Stars *there repreſented in that* Cryſtal-Glaſs. *Such as will needs be prying into* Stars, *that will Aſcend up into* Heaven, *and gaze upon* * Election; *they do but dazle thine Eyes, and*

* It is altogether Irregular & Anomalous, for the Soul to pry into

and ſometimes by this are over-whelm'd in the Depths of Satan: *where-as they might eaſily ſee the* Stars *in the Water*; *they might ſee* Election *in* Sanctification. *Now*, † Vocation *does plainly and eaſily appear by that great and eminent Alteration, which it brings along with it. It is a powerful Call*; *'tis an audible and quick'ning Voice*; *the Voice of the Firſt Trumpet, that awakens Men out of the Graves, and makes them Happy, by having their Part in the* Firſt Reſurrection; *great and ſudden Alterations, they are very Diſcernable.*

Election. 'Tis dangerous to tread on the higheſt Round firſt.

† *Vocation* Comments upon *Election.* *God*'s Decrees, that were ſet from Everlaſting, do bud and bloſſom, & bring forth Fruit in time. The *Book* was written before the Foundation of the World were laid; but it was not Publiſht, till *God* himſelf gave it an *Imprimatur*. The *Letter* was Dated from *Eternity*, the *Superſcription* was Writ in time, in *Vocation*. Now, you know, though the *Letter* be Writ firſt; yet the *Superſcription* is Read firſt by him that receives the *Letter*. 'Twas decreed from *Eternity*, that Decrees ſhould be known in time. And the πλήρωμα χρόνου, is χρόνου πληρώματος, the Fulneſs of Time is the Time, when *God*'s Decrees are fulfilled: When the Decrees of *God* are Ripe, then he lets the Soul taſt them; and then they are Sweeteſt. Then thou perceiveſt, that thou art a Veſſel of Honour, when *God* puts thee upon an Honourable Employment. That Fountain of Love, which ran under-ground from Everlaſting, bubbles and flows to thee in time. That λόγος ἐνδιάθετος that was in *Election*, becomes λόγος προφορικὸς in *Vocation*. *Now*,

Now, here's a moſt notorious and ſignal Change made; Old things are paſt away, and all things are become New: *Here's a Change from Death to Life, from Darkneſs to Light; and what more Diſcernable than this? A Living Man may know, that he is Alive, and that without any further Proof or Demonſtration, what-ever the* Scepticks *Old or New would perſvade us to the contrary. Will you not allow a Man to be certain, that he Lives, till a Jury of Life and Death hath paſt upon him?*

Could not the Blind Man *in the Goſpel (think you) perceive, when his Eyes were opened? Could he not eaſily tell, that now he could ſee, and diſcern Variety of Objects? or muſt he only conjecture, that he ſees, and gueſs at the* Sun-Beam? *Muſt he ſtill at Noon-day go groping in Uncertainties? And is there not an eaſie and ſure Difference between thoſe thick Veils and Shadows of the Night, between thoſe Dark and* Æthiopick *Looks, and the Virgin-Bluſhes of the Morning; thoſe Beautiful Eye-lids of the Day? The Smiling*

and Flow'rings out of Light, much more the Advancement of Light to its Zenith *and Noon-day-*Glory? *And why then cannot an Intellectual Eye diſcern as well, that now it ſees? that now it looks upon* God *with an Eye of Love, with an Eye of Faith, with an Eye of Confidence? and that now* God *looks upon him with an Eye of Tenderneſs and Compaſſion, with an Eye of Grace and Favour, with an Eye of Delight and Approbation? Who but an* Anaxagoras *will go about to perſwade a Man, to diſbelieve his Eyes? And if a Corporal Eye deſerve ſuch Credit, why may not a Spiritual Eye then expect as much?* Say not then in thine Heart, Who ſhall Aſcend into Heaven, to bring down *Aſſurance* from Above? *Who ſhall Unclaſp the* Book of Life, *that is Sealed, and turn thee to thy Name? or who ſhall bring thee a Certificate, that it is written there?* Behold, it is nigh thee, even in thine Heart: *The Work of Grace there the Law Written on the Tables of thine Heart, by the Finger of the Spirit, is the Exemplification and Counterpane of that Decree. The*

safeſt Way, the beſt Way, the only Way to make ſure of Election, *is firſt to make ſure of thy* Vocation.

SECT. VI.

Fourthly, Satan Tempts to *Deſpair*, by cauſing the *Soul* to pore too much upon its own *Unworthineſs*. *You are Unworthy* (ſaith *Satan*) *of the leaſt Crumb of Bread, or of the leaſt Drop of Water; and how canſt thou therefore think of expecting any Good from the Hands of* God.

Remedy.

The only way to ſtop *Satan*'s Mouth in this Reſpect, is by Aſſenting thus far: That I am *Unworthy*, it is true: and that I do not † deſerve a Crumb of Bread, or Drop of Water, it is alſo like true: And yet I do not erre, if I ſay;

I am Unworthy, *and yet* Worthy: *I deſerve Nothing, and yet Merit what I Have.*

† *We deſerve nothing but Hell; ſo that, what we have and enjoy, is through a Precious Redeemer.*

Unworthy, and yet *Worthy*, (like the *Spouſe* in the *Canticles*) *Black, and yet Comely*; *Black* in Her Self, and yet *Comely* in Her Beloved.

SECT. VII.

Fifthly, *Satan* Tempts to *Deſpair*, by ſuggeſting to the Soul, that no Man's *Faith* is ſo Weak, as his. *Behold! how Weak, Imperfect, Staggering and Trembling it is.*

Remedy.

What of all that? (may the *Soul* Reply;) A little *Faith* is ‖ *Faith*, as a Sparkle of Fire is Fire. *Faith*, though weak, yet it will Entitle us unto *Chriſt*. A Child's Hand can receive a Pearl, as well as the Hand of a Gyant: Out of this little Grain of Muſtard-Seed Heaven will grow. In this Smoking Flax there's a Divine Spark: Though the Smoke of

† Cruciger *on his Death-Bed prayed thus:* Invoco te Domine languidâ & imbecillâ fide, ſed fide tamen. *Lord, I call upon thee with a weak and languiſhing Faith; but yet with a Faith.*

Doubts and Temptations muffle it up in Obſcurity, it will break out at laſt into Flames of *Love* and *Joy*. Our Imperfect *Faith* will entitle us unto a Perfect *Righteouſneſs*.

SECT. VIII.

Sixthly, *Satan* Tempts to *Deſpair*, by making the Soul to infer *Evil* from *Adverſity*. *Thou art Poor and Indigent, Beggarly and Deſpicable*, ſaith *Satan*. In Anſwer unto which, I would refer the *Reader* unto *Pag.* 66, 67. where this is Anſwered fully.

SECT. IX.

Seventhly, *Satan* Tempts to *Deſpair*, by cauſing the Soul to think much on the *Sharpneſs* of *Death*. *Thou Glorieſt now*, (ſaith *Satan*) *but ere long thy Condition ſhall be changed. Thou Rejoyceſt, but yet know, that ſtill thou art a* * *Dying Creature. It is not thy* Faith, Love *and* Hope, *that can ſhroud thee from* Death, *which is the* King of Terrors: *That* Univerſal

* What is ſaid of the *Natural Serpent*, may be ſaid of *Satan*, that Old

Mo

Monarch, *which hath made even the Strongeſt and Stouteſt to ſtoop unto him.*

Spiritual Serpent; Nunquam niſi moriens producitur in longum: He is never ſeen at his full Length, till Dying.

Remedy.

What though *Death* (may the *Believing Soul* ſay) is ſtiled *The King of Terrors?* yet if I am a ‖ Child of *God*, it can do me no hurt. 'Tis an *Enemy* (I know) to the Mortal Part; but a *Friend* to the Spiritual.

‖ *Death* is like the Pillar of Cloud; It hath a dark Side to a *Sinner*, but it hath a Light Side to a *Believer.*

The *Bee* by Stinging looſeth its Sting; ſo *Death*, while it Stung *Chriſt* on the Croſs, hath quite loſt its * Sting to a *Believer*. *Death* is the Gate of *Life:* It puts off our Rags, and gives us Change of Rayment. All the Hurt it can do us, is to put us into a better Condition. The *Devil* therefore is a Liar, in ſaying, That *it is not our* Faith, Love *and* Hope, *that will Exempt us from* Death:

* *Death like a Snake may Hiſs and Wind about the Body, but the Sting is pulled out.*

Whereas we know well enough, that though we ſhall not be freed from Death; yet by having *Faith* in *Jeſus Chriſt*, we ſhall be freed from that which renders *Death* ſo Formidable, *viz.* its *Sting*. *Death*'s Pale Face looks Ruddy in the Blood of *Sprinkling*: *Death* will free us from all Corporal and Spiritual † *Maladies*: It is our Beſt and Laſt *Phyſician*: It will Cure the Aching Head, and the Unbelieving Heart. *Sin* was the *Mid-wife*, that brought *Death* into the World; and *Death* ſhall be the *Grave* to Bury * *Sin*. Why then ſhould we be unwilling to Die, ſeeing *Death* gives us a Receipt of Eaſe from ‖ *Infirmities* and *Weakneſſes*, from all *Aches* and *Pains*, *Griefs* and *Grip-ings*, *Diſtempers* and *Diſeaſes* both of *Body* and *Soul*. Here *Sin* will keep Houſe, whether we will or no: Evil Thoughts are continually ariſing out of our Hearts, as Sparks out of a Furnace. When we would Pray the Heart is as a *Viol* out of Tune. When we would like a Bird flie up to Heaven upon the Wing of *Meditation*

† Death *is not* Mors Hominis, *but* Mors Peccati; *not the Death of* Man, *but the Death of his* Sin.

* *Filia devorabit Matrem.*

‖ *Ultimus morborum medicus Mors.*

ditation, our Corruption (like a String tied to the Leg) pulls us down again: But after † *Death* we ſhall be Proud no more, grieve the Spirit no more. Come hither therefore, (Oh ye Trembling Souls!) who through the Fears of *Death* have all your Life-time been ſubject to Bondage; Set your Feet upon the Neck of this *King of Terrors:* Aſſume that Triumphant Challenge of the *Apoſtle*; *Oh* Death! *where is thy Sting? Oh* Grave! *where is thy* * *Victory?* 1 Cor. 15. 25. The Glimmering Preſence of *God* with a *Believer* here below may Conquer the Fear of *Death:* But how much more (methinks) ſhould the Conſideration of the full Enjoyment of him after *Death? Faith* gives us a Propriety in Heaven, and *Death* gives us a Poſſeſſion in Heaven. *Death* is only a Dirty Lane, (ſaith one) through which the Saint paſſeth to a Kingdom, to a great Kingdom, to a glorious Kingdom, to a quiet Kingdom, to an unſhaken Kingdom, to a durable Kingdom, to a laſting

† *Nemo ante funera felix.* Solon.

* *St.* Chryſoſtom *admires the Bravery of the Apoſtle's Spirit.*

Kingdom; yea, to an Everlasting Kingdom. *Death* is a dark, short Way, through which the Saints pass to the *Marriage-Supper* of the *Lamb*.

‖ Mr. *Cases* Mount-Pisgah.

Ever with the Lord: (saith an Eminent Divine) *This puts Lillies and Roses into the Gastly Face of* Death, *and makes the* King of Terrors *to outshine* Solomon *in all his Glory.*

Faith's Triumph *over the Fears of* Death, *pag.* 71.

[A few *Lines* that Comforted me once in the same Case, I will adventure here to Transcribe out of that Little, Useful **Treatise* of Reverend Mr. *Wadsworth*, my *Spiritual Father*, *viz.*]

"Oh! when *Death* draws near, "do not startle: Cry not out, as "one undone; as if when thou Di- "est, thou must needs totally Pe- "rish: But rather then lift up thy "Head, and Triumphantly proclaim "to the Standers by; Now doth "the Day, the Hour, the Moment "of thy *Redemption* draw nigh!

"Now art thou drawing near thy "Home: Heaven is within Sight "and

"and its Melody almoſt within Hear-
"ing. Thy *Lord* hath the Curtain
"in his Hand ready to draw it, to
"ſhew thee all that Glory, that hi-
"therto he hath been but telling
"thee of; and give thee a Poſſeſſi-
"on of all that, which hitherto thou
"haſt enjoyed only in Hopes and
"Title. What doſt thou fear, and
"ſhrug and tremble at, my Soul?
"Thou peeviſh froward Creature!
"Shall thy Father tell thee, thou
"muſt go Sleep, and lay his Com-
"mands upon thee, to lie down in
"Peace? Shall thy dear *Lord* and
"*Saviour* ſtand by, perſwading thee
"ſo to do; and by the Sweet and
"Glorious Promiſes of Eternal Life,
"and Living with him in the Hea-
"vens, allure thee quietly to obey
"thy Father and Himſelf, to go to
"Reſt? Shall he ſing thee a Lullaby
"of his own falling Aſleep, and his
"entring *Paradiſe*, that Day he Died
"with the Soul of his *Converted*
"*Prodigal*; and of his *Riſing again* in
"Body the *Third Day*, being a cer-
"tain Pledge of the *Reſurrection* of

"thine

" thine hereafter; and all this while
" gently rock thee in his tender
" Arms? Shall his Angels ſtand
" waiting, to convey thy departed
" Soul home with Songs of Try-
" umph? And ſhall nothing of all
" this abate thy Fears, ſilence thy
" Complaints, and bring thee to a
" Chearful Submiſſion? Art thou
" ſtill amazed, and ſo affrighted, as
" if ſo Gracious a *Father*, and ſo
" Tender-hearted a *Redeemer* were
" but commanding thee to thy Hurt,
" and treacherouſly alluring thee to
" thy Undoing; as if he were a-
" bout to Butcher thee, and make
" thy Bed and Chamber the Sham-
" bles? O wretched Unthankful
" Soul! either mend this Behaviour,
" or I will doubt, whether thou e-
" ver hadſt any Saving Knowledge
" of *God* or *Jeſus Chriſt*: For how
" canſt thou be ſaid either to know
" or love them, when thou dareſt
" not truſt them? Fear not then,
" my Soul; but boldly throw thy
" ſelf into his Arms, who will cer-
" tainly keep that ſafe, which thou
" committeſt unto him.

I cannot omit alſo two or three Pregnant Lines, which you may find in a † *Treatiſe* of Famous *Drelincourt*, that *French* Proteſtant Divine.

† *The* Chriſtians Defence *againſt the Fears of* Death, *pag.* 375. *cap.* 20.

"There are certain Pictures with "two Faces; the one Repreſents "moſt ugly Features, and the other, "Beautiful and Pleaſant things. This "is the True Emblem of *Death*; "for it may be Painted with a fear- "ful Face, a Lean Body and Iron "Hands, that ſnatch from us our "Goods and our Honours; and that "divide our Perſons, dragging our "Bodies into a loathſom Sepulchre: "If we look upon *Death* in this man- "ner, we can do nothing leſs, but "Tremble and Fear. But on the o- "ther Hand, we may look upon it "as a *Powerful Deliverer*, that un- "looſeth all our Fetters, breaks our "Chains to pieces, lifts up our Souls "to the higheſt Glory and Happi- "neſs: And if we conſider this, "there is nothing more Lovely than "*Death*, and nothing more to be de- "ſired.

CHAP.

CHAP. VI.

THus far touching *Satan*'s *Subtilty:* I ſhall now ſpeak a little touching *Satan*'s *Malice.* As he is a *Subtil Spirit*, ſo he is a *Malicious, Envious Spirit.* The ſeveral Names that *Satan* hath, do declare, how *maliciouſly* he is affected towards the Children of Men. 1. *Satan*; becauſe he Mortally hates Men. 2. *Devil*, becauſe he Slanderouſly accuſeth them to *God* and Man, *Job* 1. 11. and 2. 5. *Rev.* 12. 8, 9, 10. 3. The *Old Serpent*, for his *Subtil Temptations.* 4. The *Great Dragon*, for his Deſtroying of many, *Rev.* 12. 8, 9.

Further-more; The *Malice* of *Satan* appears by thoſe Evil Offices, which he performeth in Common againſt the *Godly*, and the *Wicked:* And they are either ſuch, as reſpect the *Body*, and the things belonging thereunto; or ſuch, as reſpect the ‖ *Soul.*

‖ *The* Devil (*if permitted*) *can hurt both* Soul *and* Body.

SECT.

SECT. I.

Now, the *Devil* many times for Man's Sin is permitted *Firſt*, To hurt the *Creature*, that ſhould ſerve for our Comfort, as the *Air*, *Sea*, *Trees*, &c. *Rev.* 7. 1, 3. *Secondly*, To abuſe the * *Bodies* both of *Men* and *Beaſts*, for the effecting of his wicked Purpoſes. *Thirdly*, to delude the *Senſes*, making Men to believe things to be ſuch, as they are not; as he did by *Jannes* and *Jambres* in *Egypt*, and by the *Witch* of *Endor*. *Fourthly*, To Inflict *Sickneſs* and *Evils* upon the *Bodies* of *Men*, and to Torment and Pain them; as in *Job*, and the *Egyptians*. *Fifthly*, To *ſtrike* ſome *Dumb*. *Sixthly*, To *Enter-into*, and really to *Poſſeſs* the *Bodies* of Men, uſing them in moſt fearful ſort, as *Matth.* 8. 16. and 12. 28. *Seventhly*, To Inflict *Death* upon the *Bodies* both of *Men* and *Beaſts*.

* *The* Devil *hurts the* Body, *how and after what manner.*

SECT.

SECT. II.

† *The* Devil *hurts the* Soul; *how and after what manner?*

The *Devil* many times for Man's Sin is permitted to hurt the † *Soul*. *First*, By depriving ſome of the Uſe of their Reaſon by *Frenſie* and *Madneſs*. *Secondly*, By troubling and tormenting ſome with *Grief* and *Vexation* of Soul. *Thirdly*, By Abuſing ſome with *Paſſions* and *Melancholy Fits*, as *Saul*, 1 Sam. 16. 14. *Fourthly*, By Seducing others, 1 *King* 22. 21, 22. 2 *Cor.* 4. 4. *Fifthly*, By manifold and fearful *Temptations* to Sin and Wickedneſs. *Sixthly*, By *Prevailing* in ſuch *Temptations*. *Seventhly*, By *Accuſing* before *God* thoſe, with whom they have ſo prevailed. *Eighthly*, By *Hind'ring* Men from doing Good things.

CHAP.

CHAP. VII.

IN the Third place, *Satan* is a ‖ *Potent Enemy*; which appears from 1. His *Names*. 2. His *Nature*. 3. His *Number*. 4. His *Order* and *Unity*. 5. The *Mighty Works* that are Attributed to him.

‖ *The Devil is a Potent Enemy.*

SECT. I.

First, *Satan* by reason of his Power, Might and Strength hath Names, which denotes the same unto us. Hence it is, that he is called, *The Strong Man*, Luk. 11. 21. *The Prince of the Air*, Ephes. 2. 2. *The God of this world*, 2 Cor. 4. 4. All which Titles do shew, that the *Devil* is a *Potent Spirit*, and an *Enemy* not to be Contemned either by *Godly* or *Ungodly*: Whence it is, that we are all Commanded to Watch, 1 *Pet.* 5. 8.

SECT.

SECT. II.

Secondly, The *Devil*'s Nature shews his Power: 'Tis Angelical. *Bless the Lord, ye his Angels, that excel in Strength*, Psal. 103. 20: *Strength* is put for *Angels*. *Psal.* 78. 25. *They did eat Angels Food: Hebr.* The Food of the *Mighty*. In two things the Power of *Angelical Nature* will appear; In its *Superiority*, and in its *Spirituality*.

First, Its *Superiority*. *Angels* are the Top of the Creation: Man himself made a little lower, than the *Angels*. Now, in the Works of Creation, the *Superiour* hath a Power over the *Inferiour*; the *Beasts* over the *Grass* and *Herb*, *Man* over the *Beasts*, and *Angels* over *Man*.

Secondly, The *Spirituality* of their Nature. The Weakness of *Man* from his Flesh: His Soul made for great Enterprizes, but weighed down with a Lump of Flesh, is forced to Row

Row with a Strength ſuitable to its weak Partner: But now, the *Devils* being *Angels*, have no ſuch Incumbrances; no Fumes from a Fleſhly Part to cloud their *Underſtanding*, which is Clear and Piercing; no Clog at their Heel to retard their Motion, which for Swiftneſs is ſet out by the *Wind*, and *Flame* of *Fire*: Yea, being *Spiritual*, they cannot be Reſiſted with Carnal Force; Fire and Sword hurt not them. The *Angel* which appear'd to *Manoah*, went up in the Fire that conſumed the Sacrifice; though ſuch hath been the Dotage, and is at this Day of Superſtitious Ones, that they think to Charm the *Devil* with their Carnal *Exorciſms*. Hence the *Romiſh Reliques*, *Croſs*, *Holy-Water*; yea, and among the *Jews* themſelves in Corrupter Times, who thought by their *Philacteries* and *Circumciſion* to ſcare away the *Devil*; which made ſome of them Expound that *Cant.* 3. 8. of *Circumciſion*: *Every Man hath his Sword on his Thigh, becauſe of Fear in the Night.*

By *Sword on* the *Thigh*, they expound *Circumcision*, which they will vainly have given as a Charm against *Evil Spirits*, that affright them in the *Night*. But, Alas! the *Devil* cares for none of these; no, not for an Ordinance of *God*, when by Fleshly Confidence we make it a Spell: He hath been often bound with these Fetters and Chains, (as it is said of him in the *Gospel*) and the Chains have been plucked asunder by him; neither could any Man thus tame him. He esteems (as *Job* saith of the *Leviathan*) Iron as Straw, and Brass as Rotten Wood: It must be a Stronger than the Strong-Man, that binds him; and none Stronger but *God* the *Father* of *Spirits*. The *Devil* lost indeed by his Fall much of his Power, in relation to that Holy and Happy Estate in which he was Created; but not his Natural Abilities: He is an *Angel* still, and hath an *Angel*'s Power.

SECT

SECT. III.

Thirdly, The Number of *Devils* adds to their Power. What Lighter than the Sand? yet Number makes it Weighty. What Creature leſs than *Lice?* yet what Plague greater to the *Egyptians?* How Formidable then *Devils* be, who are both for *Nature* ſo Mighty, and for * *Number* ſuch a Multitude? There are *Devils* enough to Beleague the whole Earth: Not a Place under *Heaven*, where *Satan* hath not his Troops; Not a Perſon, without ſome of theſe *Curſed Spirits* haunting and watching him where-ever he goes: Yea, for ſome ſpecial Service he can ſend a *Legion*, to keep Garriſon in one Single Perſon, as *Mark* 5. And if ſo many can be ſpared to attend One, to what a Number would the Muſter-Role of *Satan*'s whole Army amount, if known? And now tell me, If we are not like to find our March difficult to *Heaven*, (if ever we mean to go thither) that are to paſs through

* *Eſt autem horum* (i. e. *malorum Angelorum*) *quoque numerus magnus, ſed in Scriptura non definitus.* Piſcat. *in* Calvin Inſtitut. *pag.* 20.

the very Quarters of this Multitude, who are ſcattered over the Face of the Earth? When Armies are Diſbanded, and the Roads full of Debauch't Souldiers, wandring up and down, it's dangerous Travelling; we hear then of Murders and Robberies from all Quarters. Theſe Powers of *Hell* are that Party of *Angels*, who for their Mutiny and Diſobedience were caſhier'd *Heaven*, and thruſt out of that *Glorious Hoſt*; and ever ſince they have ſtraggled here Below, endeavouring to do Miſchief to the Children of Men, eſpecially them that Travel in *Heaven*-Road.

SECT. IV.

Fourthly, Their *Unity* and *Order* makes their Number Formidable. We cannot ſay, there is Love among them, that *Heavenly* Fire cannot live in a *Devil*'s Boſom; yet there is *Unity* and *Order* as to this: They are all agreed in their Deſign againſt *God* and Man: So their *Unity* and *Conſent* is knit together by

the Ligaments not of *Love*, but of *Hatred* and *Policy*; *Hatred* againſt *God* and his Children, which they are filled with; and *Policy*, which tells them, That if they agree not in their Deſign, their Kingdom cannot ſtand. And how true they are to this their Wicked Brother-hood, our *Saviour* gives a fair Teſtimony, when he ſaith; Satan *Fights not againſt* Satan. Did you ever hear of any Mutiny in the *Devil*'s Army? or, That any of theſe *Apoſtate Angels* did freely yield up one Soul to *Chriſt?* They are *many*, and yet but *one Spirit* of Wickedneſs in them *all*. *My Name*, ſaid the *Devils*, (not Our Name) *is Legion*.

SECT. V.

Fifthly, The *Mighty Works* that are attributed to theſe *Evil Spirits* in Scripture, declare their Power; and theſe either reſpect the *Elementary*, *Senſible* or *Intellectual Part* of the *World*. The *Elementary*: What dreadful Effects his *Prince of the Power of the Air* is

able to produce on that, ſee in the *Word:* He cannot indeed make the leaſt Breath of *Air*, Drop of *Water*, or Spark of *Fire*; but he can, if let looſe (as Reverend Mr. *Caryl* ſaith on *Job* 1.) go to *God*'s Store-Houſe, and make uſe of theſe in ſuch ſort, as no Man can ſtand before him: He can hurle the *Sea* into ſuch a || Commotion, that the *Depths* ſhall Boyl like a Pot, and diſturb the *Air* into *Storms* and *Tempeſts*, as if Heaven and Earth would meet. *Job*'s Children were Buried in the Ruins of their Houſe by a Puff of his Mouth; yea, he can go to *God*'s Magazine, (as the ſame Author ſaith) and Let off the Great Ordinance of *Heaven*; cauſing ſuch dreadful *Thunder* and *Lightning*, as ſhall not only Affright, but do real Execution, and that in a more dreadful Way, than in the Ordinary Courſe of *Nature*. If Man's Art can ſo ſublimate *Nature*, as we ſee in the Invention of *Powder*, that hath ſuch a ſtrange Force; much more able is he to draw forth its *Power*. Again, Over the *Senſitive World*

|| *In ſumma, triplicitur poſſunt nocere, ſupra nos, intra nos, & circa nos.* Supra nos; *tempeſtates & procellas ciendo, fulgura & tonitrua ejamlaudo, fragores horrendos edendo, nubes cogendo.* Intra nos; *ſenſus internos & externos volumtemq; movendo & im-*

World his Power is Great; not only the *Beasts*, as in the *Herd* of *Swine*, hurried by him into the *Deep*; but over the *Bodies* of *Men* also, as in *Job*; whose sore *Biles* were not the Breakings-out of a Distempered *Nature*, but the Print of *Satan*'s Fangs on his Flesh; doing that suddenly, which in *Nature* would have required more time to Gather and Ripen.

pellendo, sive id fiat ex parte organi, sive ex parte objecti; turbando humores, loco motivam impellendo, vitiorum fomites subministrando. Circa nos; *loco movendo bono nostra, edes concutere & convellere, fluviorum cursus & alveos mutare, pascua noxiis succis imbuere, fructus mutare & excutere, pecudes morbis afficere.* Alsted. Syst. Theolog.

CHAP. VIII.

Containing the Second *Deduction*.

SECT. I.

If it be so, That such who are most Eminent and Renowned, may Fall; then *Deduct.* 2.

then this consequently follows: *Let him that Standeth, take heed lest he Falls.* This is the same *Exhortation*, that the *Apostle* makes use of in 1 *Cor.* 10. 12.

Oh *Christians!* Consider, though now you are in your Beauty, Vigour and Strength; yet a Time may come, wherein your Strength may be over-Match'd, and *Satan* may be too Hard for you. † *Peter* was Confident, that he should keep close to his *Master*, in the Face of all Difficulties whatsoever; but *Satan* was too hard for him. *Peter* presumed upon his own *Strength.* 'Tis Just with *God*, that he who trusts to Himself, should be left to himself: *Self-Jealousie* is very good. *Man* is a Proud piece of Flesh: He is apt to be highly opinionated of himself. That which is my aim at this time, is, That *Christians* would deny all Supercilious Thoughts of themselves; and not as *Peter*, who denyed *Christ* for want of denying Himself: Not as * *Pendleton*, who was Confident of himself, and said:

† *Though I should Dye with thee, yet will I not Deny thee.* Matth. 26. 34.

* Fox *Act. and Mon.*

This

This Fat of mine ſhall melt in the Fire for Chriſt.

But inſtead of that, his Courage melted.

Not as theſe *Clouds of Witneſſes*, who for ſome time were Glorious Profeſſors, and ſhined as *Stars* in the *Church-Hemiſphear*; yet have been Falling *Stars:*

Porphyry, Julian, Cardinal Pool, Gardiner, Judas.

Nay, ſome *Saints*, through *God*'s with-drawing the Influence of his *Spirit*, have for a time Relapſed: As *Cranmer*, and *Origen*, whoſe Heart fainted in the *Seventh Perſecution*, and he Offered *Incenſe* to the *Idol*. Who, that knows the Fierceneſs of a Tryal, or the Falſeneſs of his Heart, will not Fear? The † Trembling Reed oft ſtands, when the Confident Cedar falls.

† *Si vis eſſe ſecurus, ſemper time.*

There are certain Helps, which if obſerv'd, I am confident, will Antidote many, that now Stands, not to Fall.

SECT.

SECT. II.

First, Try thy self (O *Christian*) throughly afore-hand:

If we would Judge our selves, we should not be Judged, 1 Cor. 11. 3.

Though I cannot say, If we would Try our selves, we should not be Tryed; Yet this I can say, If we would Try our selves, we should be the more likely to abide the Tryal of the *Lord*.

'Tis for want of this, that many times we are shaken, when the Winds of *Temptation* or *Persecution* blow a little upon us.

How is it with thee now (O *Christian*) in thy present Course? Art thou Converted, and Born again? Doest thou Walk with *God?* Doest thou Live with *God?* Suppose an hour of *Temptation* should come, How dost thou think, thou couldst endure it? Suppose, that now thou wast to || Burn at a Stake, and the *Fire* was kindled before thee, Would'st thou embrace it, rather than Deny *Christ?*

|| *Blessed* **Bilney** *tried his* **Finger** *by himself in*

Chriſt? Put, I beſecch thee, ſuch Practical Queſtions, and Soul-ſearching *Queries* as theſe are, to thy ſelf; and as thou findeſt thy Heart to Echo there-unto, accordingly thou may'ſt judge, how it would be with thee in a time of Tryal. What? am I now in my Graces, and my Obedience? Do I Love *Chriſt*, Believe in *Chriſt*, and Abide in Him? Is my Obedience alſo Sincere, Impartial, Evangelical, Univerſal and Perpetual? By thy *Active Obedience*, gueſs (O *Chriſtian*) what thy *Paſſive* may be.

the Candle, before his whole Body *in the Flames at the Stake.*

Enter therefore (O my *Soul*) into thy Cloſet, and there Rip up thy Self; Diſſect and Anatomize thy Entrails: It is good to Try thy Self now, becauſe (as afore-ſaid) thou may'ſt gueſs a little thereby, how thou wouldſt endure an Hour of *Temptation*, ſhould it come. Beſides, it may * Prevent *God*'s Trying of thee: Would we but † Try our ſelves in Secret, *God* would forbear Trying of ſo much as he doth: But know, If thou wilt not Try thy Self alone, by

* Pre-apprehenſion *is the Mother of* Prevention.

† Self-Examination *is a Root, which bears*

Self-Knowledge; *and at the Top of it grows* Assurance; *which is* Apex Fidei, *The Highest Nature of Faith.*

by the *Sun-Light* of *God*'s Word, thou shalt be Tryed by the *Candle-Light*, the *Fire-Light* of his Dreadful Works. The *Flail* of *Tribulation* will discover the *Chaff* from the *Wheat*; and the *Fire* of *Affliction*, the *Dross* from the *Gold*. How doest thou think to Welcome a *Prison*, Kiss a *Stake*, Smile at *Torments*, Look a Violent *Death* in the Face, with Colour in thy Cheeks, and Courage in thy Heart? How doe'st thou think to endure such a Fiery Tryal, that never did'st Try thy Self aforehand?

SECT. III.

Secondly, The only way to Stand in Tryal, is to *Expect* them: This is one Chief Expedient. No Man whatsoever, how Good, Just, Pious, Wise soever, can by any Means expect to be exempt from one kind of Trouble or other, at one Time or another, in one Measure or another; and therefore, why dost thou promise to thy self Safety and Security? If thou art

art a *Chriſtian*, thou muſt be Tryed: *Chriſt* thy Captain was Tryed, although there was not any Fuel at all in him, to invite *Satan*'s *Temptations*. This *Life* is a Ring of ‖ *Miſery*; We only Change our *Troubles*, not Finiſh them. *Man*'s *Life* and *Miſery* are Twins: We may as well ſeparate *weight* from *Lead*, as † *Trouble* from a *Man*'s *Life*. We came in the World with a *Cry*, and we go out with a *Groan*: And who will not ſay, but theſe are *Tryals*; and *Man* is Born unto them, even as the *Sparks* fly upward: And therefore, if here is not Grounds to expect them, I know nothing at all. Now, he that expecteth *Trials*, will doubtleſs prepare for them: What *Man* that is ſubject to ſudden *Qualms*, but will have ſome Comfortable *Waters* to take, when-ſo-ever they come again. You are Wiſe, and know how to Apply it.

‖ Quid eſt diu vivere, niſi diu torqueri. *Aug.*

† *Life is interlarded with Trouble.* Watſon.

SECT.

SECT. IV.

Thirdly, Truſt not thy Self againſt ſuch a Time. This is *Self-Confidence*; and you know, that was the Undoing of *Peter*, and others, that I have already inſtanc'd: Believe thy own *Weakneſs*. The *Vine* being weak, Twiſts about the *Elm* to ſupport it: A good *Chriſtian* being Conſcious of his own Imbecillity, Twiſts by *Faith* about *Chriſt*. Alwayes when a Trial comes, go out of *Self* to * *Chriſt*, or elſe thou Falleſt.

* *Believers ſhould alwayes keep their Recumbence upon the Goodneſs and Mercy of* God.

SECT. V.

Fourthly, Wean thy Self from the *Love of the World*, and Converſe with things Above. Let thy Thoughts, Hopes and Deſires Aſcend up to *Heaven*. Many are Foil'd by *Satan* through ſetting too great an Eſtimate upon the *World*; the greateſt Engine that the *Devil* hath, whereby to Enchant and Enſnare poor ſilly *Souls*. Who more free from *Temptation* than

than ſuch, that ſet lightly by the Things of this *Life:* But alwayes obſerve, ſuch that *Love the* † *World* Inordinately, and are plung'd in the Buſineſs thereof, are ſeldom or never freed from a *Temptation.*

† *Mundus turbatur & amatur.*

SECT. VI.

* *Fifthly,* Give thy ſelf to *Prayer: Prayer* ſets *God* at Work. And one of the greateſt Preparatives for Tryals, we have: When *Chriſt* Prayed, he met *Judas.* This is the Compleation of all that I have ſaid before:

* *Mittamus preces cordis legatos.* Cypr.

PRAY. Lead me not into Temptation, but Deliver me from Evil. Matth. 6. 13.

And for this thing I beſought the Lord *Thrice.* 2 Cor. 12. 8.

Prayer is the Key, that opens *God*'s Store-Houſe; and fetches out from thence thoſe Mercies, that our various Wants and Neceſſities calls for.

CHAP.

CHAP. IX.

CONtaining the *Third*, *Fourth*, *Fifth*, *Sixth* and *Seventh* *Deduction.*

SECT. I.

Deduct. 3. If it be ſo, That ſuch, who are *Eminent*, may Relapſe; then let us not Cenſure all that have Relaps'd, and been Guilty of Miſcarriages. *Eminent Chriſtians* have been over-taken with a Fault; and therefore be Tender in your Judging; and not be as ſome, who are Cenſorious and Raſh, miſ-judging the Caſes of ſuch, that have been over-come by a *Temptation.* The *Tempted* are to be Succoured, much leſs Cenſured: Surely, ſuch have not Learnt *Chriſt*, who have not learnt this. So that there is great Cauſe of *Lamentation*, when we conſider, what little *Commiſeration* is ſhew'd unto the *Tempted*, even by them that pretend very much unto *Religion.*

on. Ah! It grieves me exceedingly, I can truly ſay; becauſe I ſee not that *Sympathy* in the *Profeſſors* of this Age, as there ought to be. What Cenſures and Reproofs do we abound with, (to our Shame be it ſpoken?) We ſhould conſider our Selves, as of the *Body*, and ſuch that may be Tempted. *Gal. 6. v. 1.*

Brethren, although a Man be overtaken in a Fault, ye which are Spiritual, reſtore ſuch an one in the Spirit of Meekneſs, conſidering your Selves, &c.

I am verily perſwaded, that ſcarce any Age hath afforded leſs of *Souls*, that underſtand the *Doctrine* of *Temptation*, than this: And therefore it is; that a Loving Charitable, Sympathizing and Gaining Carriage is no more manifeſted unto ſuch, that are attended with *Temptations*. Thou that Cenſureſt thoſe that are Tempted, may'ſt as well Cenſure our *Saviour* himſelf; for he was Tempted. Thou haſt more Reaſon (O Man) to be Jealous of thy Self, that haſt not been Tempted; than others, that

Heb. 2. 18.

have been Tempted. More-over, none are able to *Speak a Word in Season* unto such that are Tempted, than those who have been in like manner Exercised.

A Man that hath Rid over a Place where are *Boggs* and *Quick-Sands*, is the fittest to guide others through that dangerous Place. Who can better Unmask and Discover *Satan's Policies* and *Sugar'd Lies*, than those who have been long in the *Fencing-School* of *Temptation*.

SECT. II.

Deduct. 4. If it be so, That the Confident *Cedar* may Fall, such who are Eminent in *Christianity*, may be subject to *Lapses*; then let not *Christians* themselves, as well as others, think Evil of themselves, because they may sometimes Halt, and have a Fall. How many *Christians* have I heard concluding Evil from their *Temptations*; as if no such *Promise* as this was in the *Bible? viz.*

‖ *All things ſhall work together for Good, for them that love* God.

All Things; that is, the *Beſt Things*, and the *Worſe Things*: *Good Things*, and *Evil Things* certainly are included in *All Things*; and if *Evil Things* as well as *Good Things*, then ſurely *Temptation*: And if ſo, Why then do ſome ſay, as I have heard; *I am not a Child of* God, *becauſe I am* † *Tempted*: Rather from thence conclude, That thou art a *Child of God*. They are *Baſtards*, and not *Sons*, that have not been Tempted more or leſs. *God* had one *Son* without Sin, but no *Son* without Stripes: *Chriſt* the *Corner-Stone* was Tried; the reſt of the *Stones* in the *Heavenly Building* muſt alſo be Tried. Why murmureſt thou becauſe of thy *Temptations*, thinking amiſs of thy ſelf becauſe of them; when as thou can'ſt not be a refined *Chriſtian*, before thou paſſeſt through this Furnace? Since then it is ſo, content thy ſelf; believing, that unleſs *God* had intended Good to thee, thou ſhouldſt not have been tempted, as thou haſt been: and

‖ *This is* Jacob's *Staff in the Hand of* Faith, *with which we may Walk cheerfully to the* Mount *of* God. *What will ſatisfy or give content, if this will not?* Watſon *in Loc.*

† Temptations *ſtir up the Paternal Compaſſions in* God *to them, who are Tempted.* Idem.

say; *Take* (O Lord) *the Trial of thy own Grace, bestowed upon thy Unworthy Servant.*

SECT. III.

Deduct. 5. If it be so, That *Satan* may Foil *Eminent Christians*; then learn, whence it is, that *Satan* is a *Proud Spirit*: *Pride* indeed he had, before ever he Foil'd our First Parents, and our Selves; for * *Pride* it was, that made him a *Devil:* Yet doubtless, this adds much to his *Pride*, That he sometimes by Permission doth over-throw many of our Brave *Christians*. *Satan* did much Rejoyce, when he had gotten Advantage of *Peter*, One so Eminent in the Church of *Christ*. Oh! therefore *Believers*, beware of *Satan*'s Devices; because if thou Fallest, he will Triumph.

* Pride *was the first Sin that ever Reigned.*

SECT. IV.

Deduct. 6. If this be so; then we may hence learn, That if *Eminent Believers* do Over-come *Satan*, it is not in and by their

their own Strength: But when they are Foil'd, it is, becauſe they went againſt him in their own Strength. *Of our ſelves we can do nothing*; it is *God* in † *Chriſt*, that muſt do all for us. If we Fight alone with the *Goliah* of *Hell*, we are ſure to be vanquiſhed. Separate the *Soul* from the *Body*, and it is incapable of Action or Service: And ſo, take *God* from the *Soul*, and it will be incapable of Wreſtling with ſuch a Mighty *Spirit*, as the *Devil* is. Let *Believers* be like the *Vine*, that being weak, twiſts about the *Elm* to ſupport it: Being Conſcious of our own Imbecillity, we ſhould twiſt by *Faith* about *Chriſt*, 2 *Cor.* 12. 9.

† *Venit Diabolus, ſubvenit Chriſtus.*

And in Him we are more than || *Conquerours*

Phil. 4. 13. *I can do all things through* Chriſt, *which Strengthens me.*

|| *God is above the Devil, ſhould be every Tempted Soul's* Motto.

Sampſon's Strength lay in his Hair, Ours lies in our Head *Chriſt*. *Jeſus Chriſt* hath laid his Feet upon the Neck of that *Old Serpent*; and will enable you ſo to do, if you will truſt in him, and accept of him as

the *Captain* of your Salvation. If *Chriſt Jeſus* doth but bring in his Auxiliary Forces, *Satan* ſhall then be trodden down.

SECT. V.

Deduct. 7. If this be ſo; then from hence we may learn, What a mighty Power of *God* that Power is, which is concern'd in the Preſervation of a *Believer*.

What a Mighty Power of *God* is concern'd in our *Preſervation*, as we are *Creatures?* more, as we are *Chriſtians*. Conſider *Man*, as he is a *Creature*, and we may ſtand amaz'd at the exceeding Great Power of *God* in his *Preſervation!* What a Tender thing is *Man*, when he is in the *Womb* of his *Mother?* and how ſubject is he to Miſ-carrying, even while he is there? And what Expectation is there of his Coming forth into the World, mingled with Hopes and Fears, leſt he ſhould become *Abortive?* And Lo! *God* in time brings him forth; and a Perfect *Man* he is

as to the Limbs and Lineaments of his *Body*; notwithſtanding the Perils and Dangers, that encompaſſed him about, when he was but an *Embryo* in the *Womb*.

And then afterwards Conſider him not only in the *Womb*, but conſider him alſo in his *Infancy*, *Child-hood*, *Youth*, *Riper Years* and *Old-Age*; the *Miſeries*, that are proper to all theſe, and the *Dangers*, that he has gone through in all theſe; and it is a *Miracle*, that *Man* ſhould live to *Old-Age*.

But further Conſider him, as a *Chriſtian*; and ſo you may have a greater Proſpect of the Admirable *Power of *God*. A *Soul* is no ſooner New-Born, but immediately *Trials*, *Agonies* and *Conflicts* do come in upon him, as a great *Tempeſtuous Sea*. The firſt Cry (ſayes one) of the New-Born *Infant* Allarums all the *Devils* of *Hell*. The *Devil* and the *World* ſet themſelves in Battle-Array againſt the Children of *God*: And one would think it impoſſible, for one to become a *Chriſtian*: Nay indeed,

* *We are kept by the Power of* God *thro* Faith *unto* Salvation, 1 *Pet.* 1. 5.

deed, all things considered, and it is a *Miracle* to be a *New-Creature*.

And when a *Man* becomes a *New-Creature*, what an Admirable Power is concerned in the Preserving of him, as such? What Difficulties goes he through, and wrestles with, before he gets into the Port of *Heaven*: So that indeed, all that are Saved are Saved with a great deal of Difficulty.

CHAP. X.

CONtaining the *Eighth* and Last *Deduction*.

SECT. I.

Deduct. 8. If this be so; then hence I infer the Reason, Why many of *God*'s own *Children* walk with sad Countenances, hanging down their Heads like so many *Bull-Rushes*? 'Tis because the *Devil* many times Bruises them by Falls

Falls, and breaks their Bones; inſomuch that they can have no Reſt at all. We ſhould be in a perpetual Shine, were it not for Showers of *Rain* ever and anon falling from the Eyes, by reaſon of Cruel Buffetings from *Satan*. Here we are troubled with a *Vigilant*, *Subtil Adverſary*, that breaks our Peace, and Diſquiets us exceedingly: Were it not for a Tempting *Devil*, and a Deceitful *Heart*, what brave Lives might we live? But becauſe theſe attend us, therefore are we oft-times diſquieted, our Strength declines, and our Knees wax feeble. *Good* Lord, *vouchſafe therefore thy Strength, and let thy Comforts delight our Souls; elſe the* Devil, *that* Nimrod *and Cruel Hunter, will purſue our Souls even unto* Death. This Creates in us Longings after *Heaven*, becauſe then we ſhall be Tempted no more: Here we are in a perpetual Hurry, and in a conſtant Fluctuation. Our Lives are like the *Tide*, ſometimes Ebbing, and ſometimes Flowing. What is this *Life*, but a Warfare? When one *Temptation*

tion is over, another comes. Would to *God*, the *Winter* was paſt, and the Singing of the *Birds* were come! Were we but in *Heaven*, we ſhould be out of Gun-ſhot: *Heaven* is a Place of Reſt; no Bullets of † *Temptation* flie there. We long, till *Death* ſound a Retreat, and calls us off the Field, where the Bullets flie ſo thick, to receive a *Victorious Crown*; where, not the *Drum*, or *Canon*; but the *Harp* and *Viol* ſhall be ever ſounding:

† *Nullæ ibi inſidiæ Dæmonum.* **Bern.**

Come Lord Jeſus, *Come Lord* Jeſus, *Come quickly*, Rev. 22.

I long to be Diſſolved, and to be with Chriſt Jeſus, *which is far better*, Phil. 1. 23.

SECT. II.

Deduct. 9. If this be ſo; hence I infer the Neceſſity of a *Spiritual Armour*, which Demonſtrateth its ſelf in two things. 1. In that it is Commodious for a Souldier; beſides, it is Commanded, *Epheſ.* 6. 11. 2. In that if we have it

it not, *Satan* will get Advantage of us.

But ſay you, *What is this Armour?* *Queſt.*

I Anſwer; It is that Concatenation of *Graces*, which you Read of in the *Epheſians*. *Anſw.*

Wherefore take unto you the whole Armour of God, *that ye may be able to with-ſtand in the Evil-Day, and having done all, to ſtand. Stand therefore, having your Loins girt about with Truth, and having on the Breſt-plate of Righteouſneſs; and your Feet ſhod with the Preparation of the* Goſpel *of Peace.*

Above all taking the Shield of Faith, where-with ye be able to quench all the Fiery Darts of the Wicked: And take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God.

SECT. III.

There are Three things, which are very convenient for the *Chriſtian Souldier*, and which are included in the *Spiritual Armour* above ſaid.

Firſt,

First, Addict your ſelves to a *Holy Vigilancy* and *Watchfulneſs*: *Stand therefore.* And in the 1 *Cor.* 16. 13. *Watch ye, ſtand faſt in the* Faith, *quit your ſelves like Men, be Strong.*

Vide Sedgwick's Military Diſcipline. *pag.* 27, *&c.*

There are *Three* things, that the *Chriſtian Souldier* ſhould Watch over. 1. The *Forts* or *Bulwarks* of the *Soul.* 2. The *Ports* of the *Soul.* 3. The Adjacent *Out-works.*

First, The *Chriſtian*'s *Watch* muſt be ſet over the *Underſtanding*; for the *Underſtanding* or *Intellectual Part* of *Man* is the Firſt Door, that the *Devil* knocks at; or it is the Fiſt *Cuſtomer*, that he opens his Wares unto: It is the Firſt Shop, wherein *Sin* is Anvil'd; the Conceptions of *Sin* begin there. At this alſo do all *Hereticks* let fly their Cunning and Poyſonous Arrows: Nay, *Original Corruption* breaks out of thence, infinite Swarms of vile, vain, ſtrange, hideous *Cogitations.*

And therefore above all the *Watchings*, watch the *Underſtanding*; that firſt Wheel, common Spring, or prime

prime Commander in the *Soul*. Watch for it, that the Saving Light of the Knowledge of *Jesus Christ* may arise, and dwell within it; and that there may be wrought in it not only an Apprehension of Divine Truths, but also a Subjection unto them, Practical Convictions of *Good* and *Evil*; with that Efficacious Success, that what is *Good*, may be Approved; and what is *Evil*, may be Condemned by you. More-over, that your *Understandings* may be the Seat of Heavenly Wisdom, Divine Meditations, and Right Principles to direct the *Will*, compose the *Affections*, and lead your *Conversations* in the many particular Acts and Wayes of them, according to that Righteous and Un-erring Rule, I mean, the *Word of God*.

Watch over it, that it be not Captivated by the Powers of *Ignorance* and *Blindness*, (How can you obey that Will of *God*, which you know not?) nor be ensnared by the Subtilty of *Heresies*, or *Apostacies*; much-less, that it be over-run with *Atheism*, *Profaneness*, *Blasphemies* a-

gainst

gainſt *God*, his Truths, Wayes, or Servants.

Yea, Watch it againſt all Idle and Unneceſſary Surveys of *Contemplative Evils* (Sparks of *Sin* dallied with in the *Underſtanding*, may eaſily beget Flames of *Wickedneſs* in the *Heart*); and againſt all indiſcreet Parleys with *Satan*'s *Temptations*: It is eaſier to Reject, than to Debate the *Devil*'s *Arguments*: He is ſooner Conquered by *Prayer*, than by *Diſpute*.

Watch it againſt all *Curioſities*, and *Extream Itchings*: In the Practicals of *Religion*, it is commendable to be Fervent; but in ſome *Doctrinals*, Moderation and Sobriety is beſt. There are ſome *Divine Myſteries*, which with the Strength of our ſhort *Reaſon* to dive into and fathom, it is Dangerous: They may be a a Conſuming Fire, if we preſume to come too near. Revealed Things are enough for our *Faith* and *Life*: Leave the Secret unto *God* alone. VVatch it againſt *Wavering Luſts* after *Novelties*.

Once

Once more; VVatch it againſt the Inſolent *Intruſions* of Corrupt and Proud *Reaſonings*. Take not all upon *Truſt* or *Semblances*.

Secondly, The *watch* muſt be alſo ſet over the *will*; that Great *Faculty*, which will either be the Chair of *Luſt*, or Throne of *Grace*: VVe may ſay of it, what the *Prophet* did of the *Figs*; *Thoſe which were Good, were very Good; and thoſe that were Bad, were very Bad.*

If the *will* be Corrupt, it is the only of Slaves, the Sink of the deepeſt *Rebellion*, *Perverſneſs*, *Reſiſtance*, and Extreameſt *Malice* againſt *Chriſt*, and his *Doctrine* and *Precepts*: Nothing makes us more Deſperately to hold out againſt all *Heavenly Counſels*, *Diſcoveries*, *Mercies*, *Entreaties*, *Motions*, than it. *How often* (ſaith *Chriſt*) *would I have gathered your Children, and ye would not.* But if it be Renewed, and made Good, it is now a *Vital Spring*, and of a large Uſe and Service to *Chriſt* and *Grace*. As when a great *City* yields, this brings many

Dorps

Dorps or *Villages* under Contribution: So when the *will* yields to *Christ*, acknowledgeth his *Scepter*, and embraceth his *Laws*, all the *Faculties* of the whole *Man* fall in with it, and become *Tributaries*.

We commonly affirm the *will* to be a *Royal Faculty*, (the most Noble, so the *School-Men*): O VVatch, that it doth not Dis-noble and Stain its Excellency by a Sordid League and Affinity with sinful *Lusts*; but rather raise and felicitate us by a Believing Consent and Acceptance of that great Match betwixt our *Souls*, and our Blessed *Saviour*.

We likewise say, That it is a Free *Faculty*, free from Co-action, no Man doubts it; Free, when Freed, we all with St. *Augustine* profess it: *If the Son shall make you Free, you shall be Free indeed.*

In that Sense it is Free to *Spirituals*, but not in St. *Paul*'s Sense: *I was Free-Born*, Act. 22. 28.

Now VVatch, lest while you vainly Boast in the Strength and Liberty of your *Wills*, you be not at the same time

time invaſall'd and imbondaged to the Service of your Vile and Carnal *Affections*. It is a Ridiculous thing, to hear a *Jay-Bird* vaunt of his Deſcent and Blood; and it is as ſad a thing, to obſerve a perſon proudly arguing for *Liberty*, whoſe *Will* yet is fetter'd and intangled, and held with the ſtrongeſt Bonds of fouleſt *Sins*.

Laſtly, You ſay, That the *Will* is a *Commanding Faculty*; The *School-Men* generally give *Imperium* unto it: And you know, *Sic Volo, ſic Jubeo*. Queſtionleſs, it is of great Power with all the *Faculties* in *Man*, and for all his *Actions*: But then *Watch*, that you may rather Glory in this, That you have a *Will* able to Fall down and Obey *God*, than that you have a *Power* to Reſiſt and Defeat his Intention of *Mercy* and *Goodneſs*. Let *Men* wrangle as much as they pleaſe; of this I am ſure, It is a *Miſerable Dignity*, that I am able to Diſ-obey *God*, and to Damn my *Soul*.

Thirdly, The *watch* muſt be enlarged unto a *Third Fort*, which is our *Affections*; which are to the *Soul*, as the *Souldier* to the *Centurion*:

If he ſaid to one, Go, he went; if to another, Come, he came.

Some call them, the *Meſſengers* of the * *Will*; others call them the *Wheels*, the *Chariots*, the *Wings*, the *Feet* of the *Soul*.

They are (for their Motions) like to thoſe Two *Elements* of *Fire* and *Water*: Whiles kept under, the beſt *Servants*; whiles keeping us under, the worſt *Maſters*.

Diſ-ordered Affections and *Predominant*, they are nothing elſe, but ſo many *Fire-Brands* of *Confuſion*, *Land-Floods* exceeding all *Reaſon*; yea, *Deluges* to bear down our *Graces*. What *Euripides* ſpake of *Sorrows*, is as true of all *Inordinate Affections*, Ἅπας γὰρ ἀνθρώποισι ἵσχυσιν νόσος. As in a ſudden *Fray* many a Man is wounded, ſo by Tumultuous *Affections* many a *Sin* is increaſed; and the *Devil* (like *Thieves* in Uproares) is moſt diligent about us, when our *Af-*

* *Doubtleſs, as that* Syſtole *and* Dyaſtole (*of which the* Anatomiſts *ſpeak*) *are to the* Heart, *ſo the* Affections *are to the* Will; *the Openings & the Contractings of it.*

Affections are Diſtempered within us: He can Maſter us moſt eaſily, when we can moſt difficultly Maſter our ſelves. But if the *Affections* be rightly ſet and compoſed, they are then the ſweeteſt Spring of *Duty*, the gentleſt Hand-Maids of *Grace*, our beſt Sails for a Courſe of *Piety*, the Activeſt Weapons againſt *Iniquity*; our Flames in *Prayer*, and Wings to *Heaven*. Therefore *watch* theſe *Affections:* They are a *Cole* quickly Kindled, but not ſo quickly Extinguiſhed.

Your Safety lies much in this, How they are Set, and how they Work. The ſame *Strings* may make Pleaſant *Muſick*, or a Jarring *Diſcord:* All is as they are Set and Fingred. Your *Affections* may be either your Pleaſant *Garden*, or your Turbulent *Ocean:* Therefore *watch* them for *Rectitude* of *Motion*, for *Meaſure* of *Motion*, and for *Order* of *Motion*.

If your *Love* (which is the *General* of the *Affections*) ſhould be ſet not on *God*, but the *World* or *Sin:*

If your *Hatred* ſhould be directed

not againſt *Sin*, but *Good Men*; or which is worſe, againſt *Goodneſs* it ſelf:

If your *Zeal* ſhould not be pure Flames for *Divine Glory*, but a burning Rage againſt his *Truth*. If your *Fear* ſhould not be a Flight from *Evil*, but an *Apoſtaſie* from *Chriſt*: If your *Anger* ſhould be a *Diſpleaſure* at another's *Eminencies*, and not at your own *Exorbitances*: If your *Hope* ſhould not be a well-ballanced *Expectation* of *Happineſs*, but a blind and venturous *Preſumption* of *Mercy*: And if your *Grief* ſhould be *Trouble*, that you cannot be, and do more *Evil*; Ah! how Vile, how Irregular, how Dangerous are *Affections* thus Routed and Diſ-ordered! But if *Love* and *Hatred* be lookt unto to Keep their Right *Centers*, to Move towards their Proper *Objects*, to Love nothing but *Good*, to Hate nothing but *Evil*: Now there is Rectitude; and now there will be Peace and Comfort.

But ſtay not here; *watch* likewiſe your *Affections* for their *Order* and

Mea-

Meaſure: it is difficult to keep and obſerve theſe. O! How much Holineſs of *Heart*, and how large an Influence of *Spiritual Wiſdom* is required to Guide the *Affections* with an even and befitting *Pulſe*, to keep thoſe *Mettals* in an Expedient *Heat*, That I ſhould utterly Hate and Abhor the *Sin*, and yet Mercifully Pity and Love the *Perſon!* Be at the ſame time throughly Zealous, and yet abundantly Meek! Contend earneſtly for the *Faith*, & yet all this Contending to be carried without any *Contentiouſneſs!* Beat down *Errors*, and yet not Revile *Perſons!* Patiently bear *Afflictions* and *Injuries* with *Silence*, and yet not Slight any *Suffering* with *Unſenſibleneſs!* That when I do Behold much *Mercy*, yet I ſhould *Fear!* And when I Feel much *Sin*, yet I ſhould *Hope!* Not *Preſume*, nor yet *Deſpair!* But temper *Faith* and *Fear*, *Grief* and *Hope* together.

This is the *Orderly Compoſure* of our *Affections*; and the *Exerciſe* of it is very Difficult, though very Neceſſary: And therefore *Watch!*

The laſt *Bull-Wark* or *Fort*, which you muſt keep *Watch* on, is *Conſcience*: *Solomon* calls it the *Heart*, which muſt be kept with all Diligence. There is much to be ſaid, why it is to be *Watched*, that I will ſay but little. Is it not *God*'s *Vicegerent* in *Man*? The *Spy* up on us? Our Great *Counſellour*? Our Beſt *Friend*, or Worſt *Enemy*? Our *Heaven* of *Peace*, or *Hell* of *Torment*? Our *Wall* of *Braſs*, or *Priſon* of *Iron*?

Know ye not the Vigorous *Supports* of its Excuſing *Teſtimony*? What Confidence it gave to the *Martyrs* at the Bar? and what Rejoycing even in the Flames?

Have ye not heard the Terrible *Affrightments* and *Amazements* of its Condemning *Power*? How when it hath been awaken'd and ſtir'd, it hath ſo Imprinted on the Proud *Sinner* the *Wrath* of the Great *God*, that he hath been driven to Great Conſternation?

Well! be Adviſed in time! Great *Sins* will make Great *Wounds* in *Conſcience*; yea, and Little *Sins* Committed

mitted againſt the *Light* of *Conſcience*, will occaſion great Stirs and Troubles. Speak no more againſt *Conſcience!* Write no more againſt *Conſcience!* Flatter no more againſt *Conſcience!* Live not in any *Sin!* do nothing againſt *Conſcience!*

Remember what befel *Francis Spira*, who adventured againſt the ſtrong *Dictates* of his *Conſcience*; he could not Recover *Peace* to his Dying-Day. Remember what befel *Origen*, who conſented to *Sacrifice:* But *Lord!* What Horrors! what Confuſions! what Lamentations! what Deſpairs! what Extream Exigencies in *Conſcience* did attend him for Sinning thus!

Remember *Judas* alſo, who Sold his *Maſter* to the *High-Prieſt:* He Sold his *Maſter* indeed, but Sold his *Peace* too. Inſtantly is he Arreſted, and Charged by *Conſcience*; and the Guilt of his *Sin* Crucified *Him*, before the Rage of the *Souldiers* could Crucify his *Maſter*. No Reſt! no Hope! He choſe *Death* rather than *Life*; and haſtened to *Hell* it ſelf for ſome Eaſe!

O therefore *Watch* to *Conscience!* Get it Renewed and Purged from *Dead Works!* Obey it, when it brings *Light* from *Heaven* to Command! Wound it not by *Corrupt Errors* and *Practices!* Keep it Undefiled, and Resolute. Farewel Peace! farewel Comfort, Hope, *God*, Heaven, Happiness, if you Sell your *Consciences!*

But if you would Live in *Life*, (Enjoy your *Selves!*) Live in *Death*, (Enjoy your *Hopes!*) Live after *Death*, (Enjoy *God* and *Christ!*) As you desire Comfort from *God*, from the *Creatures*, from your *Selves*, *Watch!* keep *Conscience* Right and Sound! No, not for all the World make Shipwrack of *Conscience!* Thy *Ark* is Lost, if *Conscience* be Split.

Secondly, The *Ports* or *Gates* to be Watched and Guarded; by which *we* Go out, and an *Enemy* may Come in. These *Ports* are our *Outward Senses*, by which the *Soul* Goes out, and *Objects* Come in.

I cannot ſo diſtinctly Proſcribe for theſe, as for the reſt; only this we know, That *Senſible Objects* have great Force to actuate and excite *Peculiar Corruptions*; and *Vile Temptations* uſually ſlip in, and Co-operate with *Outward Repreſentations*. *Satan* by the Goodly *Fruit* deceived the Eye of *Eve*, and Corrupted her to *Tranſgreſſion*. *David*'s wandring Eye occaſioned two Horrid *Sins*, one of *Adultery*, the other of *Murder*.

Therefore ſet a Strict *Watch* upon this *Port*, or *Senſe of Seeing*. *Job* did ſo: He made a *Covenant with his Eyes*. And *Solomon* Adviſes the *Junker* not to *Look on the Wine, when it gives its Colour in the Glaſs:* And alſo not to *Come near the Doors or Preſence of the Strumpet*. *Epiphanius* ſaith, *That in the* Old Law, *when any Dead Body was carryed by any Houſe, they were enjoyned to ſhut their Doors and Windows*. And in a Moral Senſe the ſame Counſel were good for us: When any *Objects* are apt to come in at the Windows of our *Eyes*, Entiſing,

tiſing, Alluring us to *Sin*, ſhut the Windows preſently, leſt *Death* ſhould Enter by them.

My Eye (ſaith *Jeremy* the *Prophet*) *affects my Heart:* Some read it thus; *My Eye hath Sacked or* † Rifled *my Soul.* How Genuine that Reading is, I ſtand not on; only this, A Careleſs *Eye* may quickly make a Graceleſs *Soul.*

† *Oculus meus* depræ-datus eſt *animam meam.*

The ſame might be ſaid for another of our *Ports*, *viz.* our *Hearing*: It is a double Wicket, and hath a double Lock. Not that we ſhould be ready to *Hear* Much, but Well. Generally we account *Hearing* the Senſe of *Diſcipline*; and ſo it is, either of Good or Evil: But Naturally more open to *Syren*'s Songs, than to *Heavenly* Ditties; to *Ziba*'s Slanders, *Doeg*'s Informations; to Flatteries, to Evil Counſels, Speeches, Seductions; rather than to the Precepts, and Afflictions, and Reproofs of *God.* And therefore not without Cauſe doth *Chriſt* double the Guard at this *Port*: *Take heed, what you Hear*; and, *Take*

Take heed how you Hear. He Watcheth well at this, who delights to *Hear* the Voice of *Chriſt*, and to follow it.

Thirdly, The *Out-works to be watched.*

The *Out-works* are our *Converſations:* Theſe *Works* of ours are that Part of our Camp, which faces towards the World, the Eyes of Men.

There are ſome *Internal Operations* of the *Soul*, as the *Thoughts* and *Deſires*, &c. which only *God* can ſee, and our own *Conſciences*: And there are other *Operations*, as *Words* and *Actions*, which are *External*; which all the World may ſee: And according to the Difference of our Relation to *God*, and Condition of Place with *Men* they are more or leſs Conſpicuous or Obſervable.

Chriſt gives this general Advice: *Let your Light* (he meaneth principally that *Light* of *Life*) *ſo ſhine amongſt Men, that they may ſee your Good Works, and Glorify your Father.*

An-

Answerable to it is St. *Pauls* Admonition to the *Philippians*:

Let your Converſation be ſuch, as becometh the Goſpel *of* Chriſt.

Men judge of our *Inward Temper* by our *Outward Pulſe*: Not what we are, but what we do, is the Object of their Eye, and the Copy of their Imitation.

I will ſay no more of this; but let your *Converſations* be as ſtraight a Line, as may be, ſtill drawn by the Rule: As Fair a Letter as may be, ſtill written without Juſt Rebuke or Spot: As even a Ballance as may be, hanging without Fraud and Injuſtice: As Fruitful a Grape as may be, dropping out into all the Good Works of Piety and Charity: And as Sober a March as may be, without Vain Exceſſes, and Boiſterous Luxurioufneſs.

And thus you have heard touching *Chriſtian VVatchfulneſs* and *Vigilancy*; what it is they are to *VVatch*; and how they muſt *VVatch* it.

SECT.

SECT. IV.

Secondly, Adventure not upon *Occaſions* of *Sin*, leſt thereby you Tempt the *Devil* to Tempt you. It is our Wiſdom, as we would ſhun *Sin*, to avoid all *Occaſions* of all *Sins* what-ſoever.

Stand therefore at a great || Diſtance from *Satan:* Take heed of Nibling and Playing with the *Devil*'s Golden-Bait, leſt the Hook catches you. *Go not near the Houſe of the Harlot*; but Fly *from all Appearance of Evil*, 1 Theſ. 5.22.

|| *Do as* Mariners; *when they know of a Rock that will ſplit them, they go not near it.*

The beſt Courſe to prevent Falling into the *Pit*, is to keep at the greateſt Diſtance: Such, that do adventure to Dance upon the Brink of the *Pit*, may by the Juſt Judgement of *God* fall into the *Pit*. Would you not be Infected by the *Plague?* Come not near thoſe Houſes then, in which the *Plague* is. Would you avoid a *Snare?* Come not near the *Snare* then.

SECT.

SECT. V.

Thirdly, Delight not ſo much a
in * *One Sin*; Reſerve not One I
loved Luſt: Cheriſh not One *Da*
lah upon the Lap of thy *Soul*; ſ
if thou doſt, it will break thy Pea
and give thee (as *Sampſon*) into t
Hands of the *Philiſtines*. One Sin
enough to entice the *Devil*, to enti
thee: One Flaw in a *Diamond* ta
away the Luſtre and Price: O
Puddle, if we wallow in it, will D
file us: One Turn may bring a M
quite out of the VVay: One H
in a Ship will Sink her: One Dr
of Poiſon may poiſon a Man: O
Stab at the Heart may kill: So O
Sin Allowed, Retained, Cherriſh
and Practiſed, will certainly undo
Man. *Satan* can hold a Man faſt
nough by One Sin, that he allows
Lives in; as the *Fowler* can hold
Bird faſt enough by One Wing, or
one Claw.

One *Sin* is enough to make
Devil run after you: One *Sin* (I ſa

*One *Traitor within the Caſtle may do more Hurt, than a Multitude of Enemies without.*

Holy Policarp, *in the time of the* Fourth Perſecution, *when he was Commanded but to Swear One Oath, made this Anſwer: Four-ſcore & ſix Years have I ſerved* God, *& all this while he never hurt me; How then can I ſpeak Evil of ſo*

is enough to make the *Devil* adventure upon you; it is enough to Encourage him in Aſſailing you. For *Sins* are the *Devil*'s In-mates; and if you give way to them, they will make way for him. Say therefore unto all your *Sins*, as *Ephraim* to his *Idols*; *Get ye hence, I have no more to do with you.* Caſt them out, and ſhut the Doors againſt them; and if they make Signes for Admittance, give them none at all: But ſay to them, *I know you not*; than *God* to ſay to you, *I know you not!*

Finally, Be not like *Herod*, who though he heard *John* the *Baptiſt*; yet Reſpecting and taking Delight in *Herodias*, he was ſpoyl'd.

SECT. VI.

Fourthly, Hide (with *David*) the VVord of *God* in thy Heart. *Pſal.* 119. *v.* 11.

Thy † *Word have I hid in mine Heart, that I might not ſin againſt thee.*

I have hid it as a Treaſure, that I might not loſe it; and as a Rule, that I

good a Lord *and* Maſter, *who hath thus long preſerved me. I am a* Chriſtian, *and cannot Swear: Let* Heathens *and* Infidels *Swear, if they will; I cannot do it, were it to the Saving of my Life.* *Notable alſo is that Inſtance of* Marcus Arethuſius.

† *Hæret mihi ſemper in animo tua Lex, ne unquam ab illa declinem, & qua in re te offendam.* Simeon de Muis.

I might not Sin againſt thee.

No *VVeapons*, but *Spiritual VVeapons* will be Uſeful and Serviceable in Fighting and Combating with the *Devil*.

The VVeapons of your VVarfare are not Carnal, but Mighty through God, *to the caſting down of Strong Holds.*

Now the *VVord of God* is one of theſe *Spiritual VVeapons*, *viz.* The *Sword of the* || *Spirit:* And there is no *Sword*, but the *Two-Edged-Sword* of the *Spirit*, that will be found to be Metal of Proof, when a *Soul* comes to Fight with the *Devil*. 'Tis not a Spitting at *Satan*'s Name, nor Croſſing your Selves, nor Leaning to your own Reſolutions, that will get you the Victory. 'Twas not *David*'s Sling nor Stone, that gave him the Honour and Advantage of ſetting his Feet upon *Goliah*; but his *Faith*, *In the Name of the* Lord *of Hoſt*. The *VVord* of *God* Read, Heard and Meditated is a Sovereign Remedy againſt the *Devil*'s * *Temptations*. The *VVord*, that *Sword* well handled in its Preceptive, Promiſſive and Threatning

Part

|| *Gladius dicitur Sermo Divinus, quia ſicut gladius carnes præcidit, ſic & Sermo Divinus concupiſcentias carnales.* Chryſoſt. *hom.* 8. *in* Matth.

* *Vide* Capel. *on Tentation*, pag. 97, 98, 99, 100, 101, 102, 103.

Part, will ſend the *Devil* packing. A few big Words of our own will not make this Mighty and Crafty *Foe* to fly the Field: It muſt be done by the *Word*, which is mighty through God. *Learn of* * *Chriſt* (ſaith *Luther*) *to have our* Bible *at command, and* Satan *will not dare to ſtay: For all the* Devils *in* Hell *cannot ſtand before the Breath of the* Lords Noſtrils.

* Believers *when they are Tempted, ſhould plead as* Chriſt *their Saviour:* Scriptum eſt, *It is Written.*

But for thy Inſtruction in managing of this *Spiritual Weapon*, and that thou may'ſt not err, or be miſtaken, I ſhall Tranſcribe a Pregnant Line out of Mr. *Capel*, in his Book of *Temptation*, viz.

I ſpeak not, as though we were to turn the Text *of* Scripture *into a Charm; as though to repeat a Place by Rote, and in a heartleſs manner, would prove a* Bug-Bear *to* Satan.

SECT. VII.

Fifthly, and *Lastly*, Give thy self to † *Prayer*: *Prayer* sets *God* at work; and *Satan* is sooner Conquer'd by that, than by Disputing. *Eve* disputes, and falls in *Paradise*. Were we not better at Praying than Disputing, *Satan* would quickly get the Mastery of us. *Prayer is a* || *Sacrifice to* God, *a Scourge to the* Devil, *and a Shelter to the* Soul.

† *Mittamus preces cordis Legatos.* Cypr.

|| *Dei sacrificium, Diaboli flagellum, & Christiani subsidium.*

Doth the *Devil*, that Mighty *Nimrod* and Hunter, pursue thee? Draw nigh to *God*, and he will undertake for thee: Look up to the *Captain* of thy Salvation: And when a *Temptation* comes, say; Ah Lord! Here is a *Temptation*, that would Force me, that would Deflour my *Soul*; and I have no Strength to with-stand it. Oh! Help, help, for thy Honour's sake! for thy Son's sake! for thy Promise sake!

|| *What the* Key *is to the* Watch, *that* Prayer *is to* Religion: *It winds it up, and sets it going.*

Immure thy self (O my *Soul*!) as in a Curious *Labyrinth*, from the tumultuous World; and like a Spiritual

tual *Dædalus*, take to thy ſelf the Wings of *Faith* and *Prayer*; and ſo fly into the midſt of *Heaven*, among the *Cherubims*, where thou ſhalt be ſecured from the Violent † Aſſaults of that *Red Dragon*, and *Roaring Lyon*.

† Prayer *is the* Guard, *to ſecure the* Fort Royal *of the* Heart. Prayer *is the* Porter, *to keep the* Door *of the* Lips; *And* Prayer *is the Strong* Hilt, *which defendeth the* Hands.

Great *Exploits* have been done by *Prayer*, that *Weapon* of Proof.

By ‖ *Prayer Fire* hath been quenched, *Waters* divided, the Mouths of *Lyons* ſtopped, *Iron-Gates* opened, *Sin* ſubdued, *Grace* beſtowed, *Kingdoms* ſupported, *Church-Enemies* ſcattered; the *Blind* Reſtored, the *Dead* Enlivened, *Devils* Diſpoſſeſſed, and the Bleſſed *God* Himſelf Conquer'd. *Prayer* is the *Mid-wife*, to bring all thoſe *Mercies* into the World to the *Believers*, which are Conceived in the *Womb* of the *Promiſes*.

‖ Prayer *is like the* Ring, *which Queen* Elizabeth *gave to the* Earl *of* Eſſex; *bidding him, If he were in any Diſtreſs, ſend that* Ring *to her, & ſhe would Help him.*

When *Satan* entered the Field againſt *Paul*, the *Apoſtle* held up this *Shield* of *Prayer*, to Defend himſelf againſt his Fiery Darts.

For this I beſought the Lord *thrice*, 2 Cor. 12. 7.

Though thou art Encompaſſed with the Black *Guard* of *Hell*, yet *Praying without* †*Ceaſing* will ſet thee at Liberty: If thou art (like the *Pſalmiſt*) over-whelmed with Sorrow, this Sighing into *God*'s Ears by *Prayer* will eaſe thy Heart. *Prayer* is not only a *Store-Houſe* of *Mercies*, but a *Fort Royal* to Defend the *Soul* againſt *Miſeries*.

† *Mr.* Capel, *in his* Book *of* Temptations, *tells us, That we are to Pray for three things.* 1ſt. *Strength to Conquer* Satan. Secondly, *Wiſdom, that we may not be ignorant of his* Wiles. 3dly. *Long-Suffering, that we may hold out with him.*

CHAP. XI.

I Have now Finiſhed the *Firſt Doctrine*; and therefore ſhall proceed to the *Second* that the Words afford;

Viz.

That Satan *dares not Enter the Liſts with any True, Sincere* Believer, *except he hath Commiſſion, or* (*at leaſt*) *Permiſſion from* God.

The

The *Devil* (as we commonly phraſe it) is held in a Chain: He and his Inſtruments are under the Reſtraint of the Power of *God*.

The *Devil* dares not Enter the *Liſts*; that is, He dares not ſo much as Challenge a *Believer* into the Field, without *God* bids him: He cannot ſo much as meddle, touch, or handle, except *God* gives forth the Word.

That this Comfortable Point of *Doctrine* may be rightly managed, we ſhall do Three things.

Firſt, Prove, That *Satan* dares not meddle with True *Believers*, except he hath Commiſſion, or (at leaſt) Permiſſion from *God*. *Secondly*, Lay down ſome Reaſons for it. *Thirdly*, Make Improvement thereof by way of *Application*.

SECT. I.

Firſt, For the Firſt; and we need go no further than the *Text*; in which we have an Account of *God*'s Dealing with *Peter*, and *Satan*'s Dealing with *Peter*: Alſo, And how that

Satan could do nothing to *Peter*, till he petitioned to *God*, and had a Grant. But I ſhall prove this more largly in theſe *Inſtances* following.

The *Firſt Inſtance* is that of *Job*, (*Chap.* 1.) wherein we have this Threefold Account: 1. Of *Satan*'s Accuſing *Job* to *God*. 2. *God*'s giving Commiſſion unto *Satan* to Tempt *Job*. 3. *Satan*'s Tempting *Job* upon this Commiſſion or Leave obtained.

The *Second Inſtance* is that of the *Herd of Swine*: The *Devils* could not Enter into them, till *Chriſt* told them, they might; *Matth.* 8. 31, 32.

The *Third Inſtance*, is that of *Ahab*; whom the *Devil* could not Seduce to his Deſtruction, without Permiſſion; 1 *King.* 22. 21.

What ſhall we ſay? The *Devil* could not have Entred into *Judas* without a Permiſſion; nor *Judas* Betrayed our *Lord* without a Permiſſion.

This

This may ſuffice then, to ſatisfie you in this great Comfortable Point; *viz.* That the *Devil* cannot do what he would; That his *Power* is but a Limited *Power*: *God* holds him in, and will not let him go a Jot further than he pleaſeth.

SECT. II.

The *Reaſons* of this Point of *Doctrine* are theſe:

Firſt, Becauſe though *Satan* has a Power, yet it is not Abſolute: His Power is a Limited Power. Though *Satan* is *Potent*, yet he is not *Omnipotent*: *God* is above him. Though he is *Mighty*, yet he is not *Al-mighty*: Though he is *Great*, yet he is not *Greateſt*: Though he can *Do Many* Things, yet he cannot *Do All* Things. *Finally*, *Satan*'s Power is narrower than his Will and Malice; otherwiſe, he had not left a *Church* on Earth.

Secondly, As *God* has ſet Bounds

and Limits to *Satan*'s Power, as his *Power* is not *Abſolute*; ſo it is not *Independent*: It is *Dependent*, it hangs upon the *Power* of *God*.

Thirdly, Though the *Devil* is a *Spirit*, yet he is but a Created *Spirit*; *God* only an Uncreated *Spirit*. Now, the Created *Spirit* is the Leſs, the Uncreated *Spirit* the Greater; and the Leſs is ſubject to the Greater: The *Devil* therefore is ſubject to *God*. The Created *Spirit* is Finite, the Uncreated *Spirit* Infinite: The *Finite* is Over-ruled by the *Infinite*; Therefore, *Satan* by *God*.

Fourthly, Though *Satan* is a *Prince*, yet he is but a *Captive Prince*; and though he hath a little Liberty to go up and down; yet he is under *Bail*, and in Irreſiſtible *Chains* of *Providence*.

Fifthly, Though *Satan* is *Ruler*, yet it is only of this *Lower World*; not of the *Heavenly*. The Higheſt the *Devil* can go, is the *Air*, called, *The Prince*

Prince thereof: He hath nothing to do with the Upper World. *Heaven* fears no *Devil*; and therefore, its Gates ſtand alwayes open. Never durſt this *Fiend* look into that *Holy Place*, ſince he was firſt Expell'd; but Rangeth to and fro here Below, as a *Vagabond Creature*. Is not then this Matter of Joy, that *Satan* hath no *Power* there, where the *Saints* Happineſs lies.

All the Miſchief the *Devil* can do, is in our Way to *Heaven*; not in *Heaven*. He cannot come to the *Rolls*, to blot thy Name out of the *Book of Life:* He cannot Null thy *Faith*, make void thy *Relation:* He cannot dry up thy Comfort in the *Spring*, though dam up the *Stream*.

Thus much for the *Doctrinal Part*; I'le come now to the *Application* of it.

SECT.

SECT. III.

First, I infer from hence, why it is, that *Believers* are not Devoured as well as others: It is not becauſe *Satan* would not, but becauſe he cannot.

Hence it is, That he Tempts *Believers* as he doth; It is becauſe he can give them no other *Hell*. The *Devil* is ſure of *Unbelievers*, and therefore lets them alone: He troubles not them about their Salvation, as he doth the *Believer*. All the *Devil* doth to *Believers*, is only Vexing and Moleſting of them: He would Devour them. That Believers, I ſay, are not Devoured, is, becauſe the *Devil* cannot: *Believers*, they are kept by the Power of *God*, through *Faith* unto *Salvation*.

Satan deſignes the Deſtruction of All; and that All are not Deſtroyed, is not for want of Good Will in him; but by Virtue of *God*'s *Power*, and Special *Grace*.

SECT.

SECT. VI.

Secondly, From hence learn, That *God* is to be Eyed, Obſerved, and taken Notice of by *Believers* in their Conflicts, as well as Satan. When we have *Combats*, we eye *Satan*, (he being the Inſtrumental Cauſe) as if we were to be Inſtructed by him; or, as if we ſhould do well enough, if we could but make up the Quarrel with him: Not minding *God* all this while, or Praying to him; who only can Reſtrain the *Tempter*. For is it not *God*, that permits us to be Tempted, and that gives the *Tempter* leave to Buffet us?

SECT. V.

Thirdly, From hence we may learn, That the Way to be freed from Sore *Conflicts*, *Temptations* and *Combats*, is by Appeaſing the Angry *God*: And if he doth but call-in his Commiſſion, *Satan* muſt be forced to ſtop. For it is *God*, that gives Leave to *Satan*, to

to do what he doth; and therefore, if this *God* be thy *Friend*, *Satan* can do you no Harm, no Hurt, no Miſchief. Maintain then intimate and cloſe Communion with thy *God*; who ſhall for thee bruiſe *Satan* and tread him under thy Feet. *Acquaint now thy ſelf with* God, *and thereby Good ſhall come unto thee.*

CHAP. XII.

Containing divers other Uſes.

IF it be ſo, as we have already proved, *viz.* That *Satan* cannot meddle with a Child of *God*, except he hath Commiſſion, or (at leaſt) Permiſſion from *God:* Then,

SECT. I.

Firſt, Let not *Believers* be overmuch dejected, or caſt down; becauſe *Satan*

Satan cannot meddle with them, except their *Father* gives them Leave. There are Things that ſhould exceedingly comfort *Believers* in their Conflicts.

Firſt, The Cauſe is Good; it is called, *The* * *Good Fight of Faith*: 'Tis about *Heavenly* Things, this Diſpute is; *Epheſ.* 6. 12. 'Tis to Defend your own *Rights* and *Liberties*.

* *By this it was, that* Luther *ſtir'd up* Melancthon.

Secondly, The Battle is the *Lord's*: The *Lord* is on our Side, and he will Fight for us.

This Day (ſaith *David* to *Goliah*) *will the* Lord *deliver thee into my Hands*; *for the Battle is the* Lord's, 1 Sam. 17. 46, 47. And,

If the Lord *be* † *with us, it matters not then, who be againſt us.*

† Maximilian *the* Emperour, *was ſo delighted with that Sentence of* Paul, [Si Deus nobiſcum; *If* God *be with us, who ſhall be againſt us,*] *that he cauſed it to be Written upon the Walls in moſt Rooms of his Palace.*

Thirdly, *Jeſus Chriſt* is the *Captain* of your Salvation, and under him you Fight: And *Jeſus Chriſt* is ſuch

a

a *Captain*, as never turn'd his back; was neuer Foil'd; but went always on Conquering, and to Conquer. *Nil desperandum Christo duce, & auspice Christo:* Look to *Jesus*, who is the Leader, and Bringer-up, the Author, and will be the Finisher of your *Faith:* And now, What a better Encouragement would you have, than to Fight under the Conduct of such a Successful *General?*

|| *The* Devil *is a Beaten* Enemy, *& he knows no* March, *but Running away.*

Fourthly, You are to Fight with a || Conquered *Enemy*; One, that hath been Conquered by *Jesus Christ*, and by many of your *Brethren:* The *Devil* is not so Dreadful, as he was before *Christ* Dyed. The *Prince of Peace* hath Conquered the *King of Terrors:* and many of your Brethren have Confuted and Defeated him many times.

Fifthly, You are provided with *Armour of Proof*, (*Armour* of *God*'s Making, as well as of *God*'s Appointing) and there is None like it. You have the same *Sword*, that *Jesus Christ*, and your *Brethren* have Conquered the *Devil* by: And the same

Shield

Shield of Faith, to quench his *Fiery Darts* with. This *Armour* is Mighty through *God*; 2 *Cor.* 10. 3.

Sixthly, *God* will take care of your Pay; you ſhall not War at your own Charges: 1 *Cor.* 9. 7.

Seventhly, *God* hath promiſed you Succeſs and Victory: He will tread *Satan* under your Feet ſhortly, *Rom.* 16.20. He ſhall be caſt out, and you ſhall Over-come him; *Rev.* 12. 9, 10, 11.

Certus enim promiſit Apollo.

SECT. II.

Secondly, Let *Believers* be content, with what is allotted unto them in ſuch a way; For no *Temptation* is their *Lot*, but what *God* is the *Allotter* of. Not ſo much as one *Temptation* ſhall purſue a *Believer*, above and beyond what is allotted unto him. *God* has meaſured out thy Sufferings, O believing Man; and not ſo much as one Tryal ſhalt thou have beyond the Divine Decree: So many, and no leſs; ſo many, and no more.

SECT.

SECT. III.

Thirdly, Let *Believers* take heed, and have a care, how they occaſion *God* to give *Satan* a Commiſſion againſt them. There are ſeveral Things (which we would do well to take heed of) that make *God* to ſet *Satan* upon us: Probably, theſe may be ſome; Indulging one known *Sin*, or Omitting one known *Duty*; or being Secure, when we ſhould be Watchful; Drowſie, when we ſhould be Vigilant; Laſie, when we ſhould be Diligent; or Aſleep, when we ſhould be Praying.

God permits *Satan* to run upon us for divers Reaſons: Some reſpect himſelf; others us. The Chiefeſt that reſpect Himſelf, is the Glory of Himſelf; thoſe that reſpect us, may be theſe:

Οὐδὲν γὰρ ἡμῶν τῇ φύσει ἔτο συμβάλλεται ὡς τὸ φύσημα τῇ ψυχῇ καταβάλλεσθαι. **Chryſoſt.**

Firſt, That we may be Humbled. 2 *Cor.* 12. 7. *And leaſt I ſhould be Exalted above Meaſure, through the Abundance of the* Revelations, *there was given to me a* Thorne *in the* Fleſh, *the*

the Messenger *of* Satan *to buffet me, lest I should be Exalted above Measure.*

The *Thorn in the Flesh* was to prick the *Bladder* of *Pride*. Better is that *Temptation* which * Humbled me, than that *Duty*, which makes me Proud,

Pride is apt to swell like a *Bladder*, even in the Best *Saints*; and therefore the *Messenger* of *Satan* is very useful, as *God* Orders and Disposes it. Notwithstanding, our being Vile in *Progress*, *Egress*, and *Ingress*, before we were brought forth; we were as stinking Seed, and our *Life* but as a Sack of Dung, and after *Death*, Meat for *Worms:* Yet (I say) How incident is *Pride* unto us? And, How would it play King in the Heart; but now *Temptations* cure this? No *Gold* that comes out of the *Fire*, is more Refined than *God*'s *Saints*, that have been in the *Furnace* of *Temptations*; because † *Humiliation* is

* Demosthenes *being asked, What was the First Precept of* Eloquence? *Answered, To Pronounce well: Being asked, What was the Secoud? answered the like: And so the Third in like manner. Sure I am, the Precepts of* Religion, *the First, Second, Third are* Humility.

† Humility *was the First Lesson taught to* Adam *after his Fall.* 2 Cor. 12. *v.* 7. Dust thou art, and to Dust thou shalt return..

the Product thereof. *Temptations* Humble us in this *Life*, that we might be Exalted in the *Life* to come If thou desirest to Ascend where *God* the *Father* sitteth, thou must put on *Humility*, which *Christ* the *Son* Teacheth. *The truly* Humble Soul *is a Delectable* Seat *and* Bed, saith St. *Austin*.

Secondly, That we may be Proved and Tryed: *Fire* proves *Gold*; and so *Temptations* prove our *Graces*. || *Faith* shaken by *Adversity*, is confirm'd more strongly in the *Rock* of *Salvation*. When the *Whirling-Winds*, & the *Stormy Weaves* did beat upon the *Ship*, then it appeared, of how little *Faith* some of the *Disciples* were. In the Dayes of Queen *Mary*, her Sister *Elizabeth* was Lockt up close in Prison: At first, she was much daunted; but afterward she breaks forth into this Speech: The † Skill of a *Pilot* is unknown, but in a *Tempest*; The Valour of a *Captain* is unseen, but in a **Battle*; And the Worth of a *Christian* does not appear, but in a Time

|| *Quam firma sit fides, nostra ostendit Tentatio.* Gerhard.

† *When* Grapes *come to be pressed, then is discerned, what is in them.*

† *Nemo vires suas in. pace cogno-*

Time of *Tryal* and *Temptation*. Strong *Windes*, *Storms* and *Tempeſts* try, what our *Foundation* is; whether we be Built upon the *Rock*, or the *Sands*. Men do not know their own Hearts, till Troubles come: They never thought, they had ſo much Pride, ſo much Impatience, ſo much Unbelief: They thought, they could have ſubmitted to the Hand of *God*; that they could have born more than is now upon them, with Patience and Meekneſs. But, now they find their Wretched Hearts murmur, repine, fret and vex: Now they find Corruptions ſtir exceedingly.

When the *Fire* comes to *Green Wood*, there comes out abundance of *watery* Stuff, that was not diſcerned before: So *Temptations* and *Afflictions* do make that appear, which before could not be diſcerned; 1 *Pet.* 4. 12. *Deut.* 8. 2, 3.

ſcit, ſi enim Bella deſunt, virtutum experimenta nō prodeunt. Improvidus eſt miles, qui fortem ſe in pace gloriatur. Greg. *Mor.* l. 23. c. 18.

Thirdly, That we may be Reformed. *Iſa.* 27. 9.

By this therefore ſhall the Iniquity of Jacob *be Purged; and this is all the*

Fruit to take away his Sin.

When *Physicians* || Purge the *Body*, they Purge out that which is Good, as well as that which is Evil: But *God* Purgeth out only the Evil. As *Aloes* kill the *Worms*, so do fiery *Tryals* and sharp *Temptations* kill the *Lusts*, that are in our Hearts. What the *Flayl* is to the *Corn*, it brings it from the *Straw*; what the *File* is to the *Iron*, it takes of the *Rust*; and what the *Fire* is to *Gold*, it purgeth it from *Dross*; that is *Temptation* to the *Graces* of *God*'s People. *Zach.* 13.9. *I will Refine them as* Silver, *and will Try them as* Gold.

|| *Tentatio etiam purgat: Ad pestiferū amoris proprii & mundani humorem extrahendum multis granis* Aloes *Medicus* Christus *utitur.* Gerhard Meditat. 11. *pag.* 171.

Fourthly, That we might be instructed: *Instruction* doth alwayes go along with *God*'s *Rod*; and his *House of Correction* is the * *School of Instruction.* † *Those that are Tempted, do better understand* Scripture (sayes *Luther*) *but those who are secure in their Prosperity, read them as a Verse in* Ovid.

* *Schola crucis, Schola lucis.* Cypr. *Serm.* 4. *De Immort.*

† *Qui tribulantur, sacras Literas melius intelligunt; sed Securi eas legunt, sicut* Ovidii *carmen.*

Three Things we are instructed in by *Temptations:* 1. The *Malice* of *Satan.*

Satan. 2. The *Calamity* of this *Life.* 3. That *Security* muſt be avoyded.

Firſt, The *Malice* of *Satan* is diſcovered in our *Temptations,* and by them we come to know it: We clearly ſee *Satan*'s Hand in every Bullet that he ſhoots. Now, it is of great Advantage to a *Souldier,* that he knows what manner of *Enemy* it is, that he is to Encounter with. Finally, None but the *Tempted* knows, what the *Tempter* is; ſuch underſtand all his Wiles, Stratagems and Devices: They know, that the *Devil* is a *Malicious Spirit,* the *Maſter* of *Envy,* and *God*'s Childrens Capital *Enemy:* They know, that the *Devil* aimes their Ruin, and deſignes their utter Subverſion. They know, that he is a *Tempter* for his Suggeſtions; a *Lyon,* for his Devouring; a *Dragon,* for his Cruelty; and a *Serpent,* for his Subtilty: As his *Names* are, ſo is *He.*

Secondly, Temptations ſhew, what a Miſerable **World* this is: Were we *Above, Temptations* could not reach us; but here *Below, Temptations* attend

* Worldly Felicity *is but a Painted* Felicity.

tend us: The *Devil* can ſhoot his Darts any where here, even in thoſe Places where we Worſhip *God*. What then ſhall we ſay? This *World* is but a Fluctuating Sea of *Troubles*; and the Sweeteſt *Comforts* contain'd therein, are but as *Gall* and *Worm-wood*.

Thirdly, *Temptations* do inform us of the Evil of *Security*, and that it muſt be avoided, if we would be truly Secure. *Security* is oft-times the Cauſe of *Temptation*, and *Temptation* is oft-times the Remedy of *Security*. *Temptations* are like the Prick at the *Nightingale*'s Breaſt, that awakens her, and puts her upon her ſweet and delightful Notes: Yea, the Ruſt of *Security* is Fil'd off by *Temptations*. *The* Afflictions *of the* Godly (ſayes one) *are Bitter* Arrows, *ſent from the Sweet Hand of* God *to ſlay our* Security.

‖ *Cogita (devota anima) ſalvandi difficultatem, & facile excuties omnem Securitatem.* Gerhard.

Fifthly, Another End that *God* hath in ſuffering us to be Tempted, is, That we might be quickened to Duty; eſpecially, that of *Prayer*. The more furiouſly *Satan* Tempts, the more

more frequently and fervently the *Soul* doth † Pray. When the *Meſſenger* of *Satan* did buffet *Paul*, his very next Work was to go to *Prayer*. 2 *Cor.* 12. 8.

For this thing I beſought the Lord *thrice.*

† *As* Incenſe *can ſend up no* Smoak, *or ſweet Perfume, till it come into the* Fire; *So the* Prayers *of the* Saints *do never Aſcend ſo forcibly, as in their Fiery* Tryals.

When we are at Peace, *God* ſeldom hears from us; but when we are at Wars, How fervently and frequently do we ſeek the *Lord* our *God?* What * Praying then without Intermiſſion is there? A *Chriſtian*'s Life then is all *Prayer*, only *Prayer*, and nothing but *Prayer*. The *Deer* being ſhot with the Dart, runs faſter to the Water: So the *ſoul* whom *Satan* ſhoots with his Fiery Darts, runs faſter to the Throne of *Grace*. Our *Devotions* are quickened, and excited by the ſenſible Feeling of *God*'s Fatherly Correction; which all his Children are Partakers of. Therefore quarrel not with *God*'s Divine *Providences,*

* Oratio ſine malis eſt ſicut avis ſine alis.

Prayer *until* Affliction *ſtings, is like a* Bird *without* Wings.

dences, in permitting your *Souls* ſometimes to be Hurried with *Satan*.

Sixthly, We are Tempted, that it might appear, that we are *Sons*, and not *Baſtards*; *Heb.* 12. 8. And is it not a Bleſſed thing, to know our ſelves to be the Children of *God*? Why? this is oft-times attained to by Chaſtiſements: For thoſe whom *God* Loveth, he Rebuketh. *Afflictions* are *Love-Tokens* from *God*, and they do demonſtrate his Favour unto us: *God* Afflicts with the ſame *Love* that he Adopts. *God is moſt* † *Angry, when he ſhews no Anger.*, ſaith *Bernhard*. *God* has (as one excellently obſerves) one *Son* without *Sin*, but no *Son* without *Stripes*. *God* has Thoughts of *Love* in all that he doth to his People: The Grounds of his Dealing is *Love*, the Manner of his Dealing is *Love*, and the Ends of his Dealing is *Love*. The *Saints* Troubles are not Penal, but ‖ Medicinal: They ariſe not from *Vindictive Juſtice*, but from a *Fatherly Love*.

† *Deus iraſcitur, cum non iraſcitur.* Bern.

‖ *Medicina non pœna, caſtigatio non damnatio.* Aug.

Seventhly,

Seventhly, *God* permits us to be Tempted, to ſhew his Deteſtation of *Sin*, and to let the World know, that he will not allow of *Sin* in the Beſt of his Children. *God*'s Dealing with his Children are ſometimes Penal, as well as Probational: Herein *God*'s *Juſtice* appears. For ſhould he puniſh Others for *Sin*, and ſpare his Own, Wicked Men would ſay, He were *Partial*: But *God* by Afflicting his Own, doth declare his unſpotted *Juſtice*; and alſo terrify the VVicked; who may Read their future Miſeries in the *Saints* preſent Troubles. For if *Judgement* begins at the Houſe of *God*, VVhere then ſhall the VVicked and Ungodly appear? *If it go thus with the* Green Trees, *How ſhall it go with the* Dry? If Troubles happen upon the Sheep of *Chriſt*, What ſhall then happen on the VVolves? If *God* deals thus with his *Friends*, VVhat then ſhall become of his *Enemies*?

Eighthly, *God* permits us to be Tempted, that we might be Cautioned and VVarned: *Temptation*, the Leſſer

Leſſer *Hell*, makes *God*'s Children to beware of the Greater *Hell*. A *Chriſtian*'s Woes are his VVarnings: Warnings to himſelf, and Warnings to others. And hence they are ſtrict and preciſe: Have they Committed ſuch a *Sin* through *Temptation*, They will for the Time to come beware: So that, if a *Temptation* of that kind (like *Joſeph*'s Miſtreſs) ſollicites unto Evil, they will flee from it.

* *Our* Παθήματα *will be our* Μαθήματα.

Ninethly, *God* permits us to be Tempted for the Exerciſe of our *Graces*: It is one thing to have *Grace*, and another thing to exerciſe *Grace*: And *Grace* in its Exerciſe, it is that Pleaſeth and Delighteth *God*. Now *Afflictions* and *Temptations* do ſtir up the *Grace* of *God* within us, and they do keep our *Graces* in Vigour: For it is † *Grace* in its Actings, that Reſemble *God*; who is Himſelf a Pure Act, alwayes in Action: And every Thing, the nearer it comes to *God*, the more it hath its Perfection in Working. When *Spices* are Beaten, then they ſend forth their Fragrant Smell:

† Grace *in its Exerciſe appears Glorious.*

Smell: So when *God*'s Servants are in the Furnace of *Tryals*, then their *Graces* ſend forth their Sweetneſs. *Grace* is alwayes the better for its wearing. A Tool that is daily uſed, is kept Bright and Shining: And ſo *Grace*, when it is moſt Exerciſed, it is moſt Glorious and Beautiful. *God* is highly diſpleas'd, when *Graces* in our *Souls* lye Dormant: *God* loves that his Children ſhould be in Exerciſe: For the *Soul* without Action, is like the Inſtrument not Play'd upon, or like a Ship alwayes in Haven.

Tenthly and *Laſtly*, We are Tempted, that we may be Glorify'ed: The more *Temptations* we have now, the more || *Glory* we ſhall have hereafter. *Gerhard* in his *Meditations* ſaith thus: *Chriſt* Deſcended firſt into *Hell*, and afterwards he Aſcended up to *Heaven*; and ſo it muſt be with all the *Faithful*: They muſt firſt Deſcend into the *Hell* of *Temptation*, before they can Aſcend up to *Heaven*: And therefore, the more *Temptations*

|| *Per anguſta ad anguſta, per Spinas ad Roſas, per motum ad quietem, per crucem ad cœlum contendamus.*

tations here, the more *Glory* will be heaped up in *Heaven*. *Rom.* 8. 17. *If we Suffer with Him* (Chriſt) *we ſhall alſo Reign with Him:* And ſo 1 *Pet.* 1. 7.

Nay further, Our *Temptations* will alſo Sweeten as well as Augment *Heavenly Glory*.

The Philoſopher *Zeno* ſaid; Pleaſures were nothing worth, if Torments ſometimes were not Experienced. *Tertullian* hath a very Pathetical Expreſſion, and very pregnant to the Matter in hand: * The Greater the *Combates*, the Greater are the following *Rewards*. *Temptations* do but add Pearles unto our *Crown:* No Wearing of the *Crown*, but by Bearing of the *Croſs*.

* *Majora certamina majora ſequuntur præmia.* **Tertul.** *ad Scapulam.*

I ſhall conclude with an Excellent Speech of St. *Auſtin*.

" That I may after this Languiſh-
" ing *Life* ſee *Chriſt* in *Glory*, and be
" Partaker of ſo great a Good;
" VVhat though Sickneſs weakens
" me, Labours oppreſs me, VVatch-
" ings ſpends me, Cold be-numbs

me

"me, Heat inflames me; nay, though "my whole *Life* be ſpent in Sighs "and Sorrows; VVhat is all to that "Reſt, which ſhall enſue in the *Life* "to come?

The Reſult of all from this *Doctrine* ſhall be this; If *Satan* be a Chained *Enemy*, let not *Chriſtians* fear him over-much.

"Look upon all *Satan*'s Fiery Darts, "to be but as the VVaves toſſing "the *Ark*, yet ſaving *Noah*: Or as "the *Whale*, ſwallowing up (yet pre-"ſerving) *Jonah*: Or as the *Dragon*, "purſuing the *Woman*, yet procuring "her greater Preſervation: Or as the "*File*, grating the *Iron*, yet making "it Clearer and Brighter than before: "Or as the *Mill*, grinding the *Wheat*, "yet making it Uſeful: Or as the "*Coals*, heating *Perfume*, yet making "it thereby more Odoriferous.

Mr. Iſaac Ambroſes *VVar with the Devil* Book 1. Pag. 2. Sect. 2.

CHAP.

CHAP. XIII.

I Have now done with the *Second Point* of *Doctrine*; and therefore ſhall proceed to the *Third* the VVords do afford;

Viz.

That Satan *in all his Aſſaults ſtrikes principally at* Faith.

This is that which he makes as his Butt, at which he ſhoots; *viz.* our *Faith:* This he would fain weaken, and (if he could) ſhatter to Pieces. But that this *Point* may be rightly improved, this Method ſhall be us'd.

1. *What this* Faith *is?* 2. *What that* Faith *is which the* Devil *ſtrikes at?* 3. *Confirm the Point.* 4. *Aſſigne ſome* Reaſons *for the ſame.* 5. *Make Application.*

SECT.

SECT. I.

First, For the First; *what this* Faith *is?* Unto which I Answer; The VWord [*Faith*] hath many Acceptions in *Scriptures*.

Sometimes it is taken Objectively; and so it imports the Gospel or Object of *Faith*: Thus St. *Paul Preached the Faith*, Gal 1. 23. That is, the *Gospel*, which is the great Engine, that lets down *God*'s *Faith* to *Men*, and catches up *Men*'s *Faith* to *God*.

Esq; Polhil's *Treatise of* Faith.

Sometimes it imports a *Dogmatical* or *Historical Faith*, which is an Assent to the *Word* of *God*, as True and Infallible: Thus the very *Devils* believe a *God*; and (which is more than many Sinful *Worms*) they Tremble; *Jam.* 2. 19.

Sometimes it imports a *Temporary Faith*, which is but a *Dogmatical Faith*; Budding and Blossoming, with some Tasts and Joyes in the Things of *God*: Thus *the Stony Ground Received the* VWord *with Joy*, Matth. 13. 20. Some-

Sometimes it imports *Saving Faith*, called by the Apoſtle *Precious Faith*, 2 Pet. 1. 1.

This *Faith* Virtually includes all the reſt, and it is this, which the *Devil* ſtrikes at.

SECT. II.

Secondly, what is that ‖ Faith, *which the* Devil *ſtrikes at?* VVhy? it is *Saving Faith*; Becauſe that *Faith* doth apprehend *Chriſt*, and his *Merits*, and fetches from thence Power againſt the *Devil:* And therefore he ſtrikes at it. So that, when-ever we talk of a *Faith*, that the *Devil* ſtrikes at, we muſt ſtill underſtand a *Saving Faith.*

‖ *The* Devil *ſtrikes at* Faith, *i. e.* Saving Faith; *and in ſtriking at that, he ſtrikes at all the reſt: But to ſay, He ſtrikes at* Hiſtorical Faith, *is not ſo proper, (becauſe that doth not comprehend the Main, that* Satan *deſignes the Ruin of) though in ſtriking at* Saving Faith, *he doth alſo ſtrike at* Temporal: *For the* Devil *would hinder ſuch a* Faith *as his own, if he could.*

SECT.

SECT. III.

Thirdly, This *Point* of *Doctrine* is to be Confirm'd; *viz. That* Satan *in all his Aſſaults ſtrikes principally at* Faith.

Now this appears in theſe Things.

Firſt, In that *God*'s Childrens *Faith* hath very often Strong *Conflicts* and *Combates*; in ſo much that they are forced to cry out, and ſay; Wo is me! VVhat ſhall I do? VVhat ſhall I do? The *Saints* † *Faith*, and the *Devil*'s *Temptations* do oft-times ſtrive together; like the *Sun*, and the *Cloud*, (to me) a fit *Emblem* thereof: One would get the Maſtery, and the Other would get the Maſtery.

† *No ſuch irreconcilable Enemies, as* Faith, *&* *the* Devil.

Secondly, In that *God*'s Children's *Faith* is ſometimes weakned and loſt Gradually, as to ſome Degrees of it; though it ſhall Recover it ſelf again by the Powerful Influences of the *Holy Ghoſt*. All that I have ſaid about this, may be confirm'd in *Abraham*, *David*, *Peter* and *Paul*.

SECT. IV.

The Reaſons *of the* Point *may be theſe.*

Firſt, The Firſt *Reaſon* may be this: *Faith* hath the Preheminence above all other *Graces*; It is the Chiefeſt of *Graces:* It is among *Graces*, as the *Sun* is among the *Planets*; or as *Solomon*'s Vertuous Woman among the Daughters, *Prov.* 31.29. Though every *Grace* hath done Vertuouſly, yet thou (O *Faith*) Excels them. The *Apoſtle* indeed gives the Precedency to *Love*, and ſets *Faith* on the Lower Hand. 1 *Cor.* 13. 13.

Now abideth Faith, Hope, Charity, *theſe Three*; *but the Greateſt is* Charity.

But you muſt obſerve, That this Prelation of it before *Faith*, hath a particular Reſpect to the *Saints* Bleſſed Eſtate in *Heaven*; where *Love* remains, and *Faith* ceaſeth: In which regard, *Love* indeed is the Greater; becauſe it is the End of our *Faith*.

We

We apprehend by *Faith*, that we may Enjoy by *Love:* But if we conſider the *Chriſtians* preſent State, while *Militant* on Earth; in this reſpect, *Love* muſt give place to *Faith*. 'Tis true, *Love* is the *Grace*, that ſhall Triumph in *Heaven*; but it is *Faith*, not *Love*, which is the Conquering *Grace* on Earth. 1 *Joh.* 5. 4.

This is the Victory that over-cometh the World, even our Faith.

Love indeed hath its Place in the *Battle*, and doth Excellent Service; but it is under *Faith* its Leader. *Gal.* 5. 6. Faith, *which worketh by* Love. Even as the *Captain* Fighteth by his *Souldiers*, whom he Leads on; ſo *Faith* works by *Love*, which it Excites. *Love* ('tis true) is the *Grace*, that at laſt poſſeſſeth the *Inheritance:* But it is *Faith*, that gives the *Chriſtian Right* unto it; without which he ſhould never have Enjoyed it. *Joh.* 1. 12.

To as many as Received Him, He gave Power to become the Sons of God.

Faith is the *Grace* of *Graces:* It ſtands among them, as the Heart in the midſt of the Body: Other *Graces* are but *Stars* unto this Shining *Sun.* And now, that *Faith* hath ſuch a peculiar Excellency above all other *Graces*, I ſhall ſhew in theſe following Particulars.

Firſt, In that the *Apoſtle* Recommends it to us above all Things whatſo-ever. *Epheſ. 6. 16.*

Above all, taking the Shield of Faith, *where-with ye ſhall be able to quench all the fiery Darts of the Wicked.*

That *Faith* hath a Preheminence above other *Graces*, appears 1. By the Piece of *Armour* he compares it to, the *Shield*; which of Old was prized above all other Pieces by *Souldiers.* They counted it greater Shame to Loſe their *Shield*, than to Loſe the *Field:* And therefore, when under the very Foot of the *Enemy*, they would not part with it; but eſteemed it an Honour, to Dye with their *Shield* in their Hand. It was the Charge, that one laid upon her

Son

Son, going into the VVars, when ſhe gave him a *Shield*;

That he ſhould either bring his Shield *Home with him, or he be brought Home upon his* Shield.

She had rather ſee him Dead with it, than come Home Alive without it. 2. By the Noble Effect, which is here aſcribed to *Faith:*

By which ye ſhall quench all the fiery Darts of the Wicked.

The other Pieces are nakedly Commended; *Take the* Girdle *of* Truth, Breaſt-plate *of* Righteouſneſs, and ſo the reſt; but nothing ſingly aſcribed to any of them, what they can do: But when he ſpeaks of *Faith*, he aſcribes the whole *Victory* to it: This *quencheth all the fiery Darts of the Wicked.*

Secondly, The Commendations that are given to *Faith* above other *Graces*, ſhew that it hath the Prehemi-nence: For you ſhall obſerve, that in the ſame Action, wherein other *Graces* are eminently Exerciſed, as well as *Faith*; even then *Faith* is

taken notice of, and the Crown ſet upon *Faith*'s Head, rather than any of the other. We hear nothing almoſt of any other *Grace*, throughout the whole *Eleventh* of the *Hebrews*, but *Faith: By Faith*, Abraham; *by Faith*, Jacob, and the reſt of thoſe Worthies did all thoſe Famous *Exploits*. There was a Concurrence of the other *Graces* with *Faith* in them all: But all goes under the Name of *Faith*.

The whole Army fight, yet the *General* or *Captain* hath the Honour of the *Victory* aſcribed to him. *Alexander*'s and *Cæſar*'s Names, are tranſmitted to Poſterity, as the Great *Conquerours*, that Over-came ſo many *Battles*; not the Private *Souldiers* that Fought under them. *Faith* is the *Captain-Grace*; all thoſe Famous Acts of thoſe *Saints*, are Recorded as the Atchievments of *Faith*.

Thirdly, The High *Office* that *Faith* buſieth it ſelf about, ſhews its Preheminence above other *Graces*. Now the *Office* of Faith is two-fold. 1. The

Office

Office of *Faith* is to Unite us unto *Chriſt*. *Faith*, and the Holy *Spirit*, are the Bonds of the *Spiritual Union*: The *Spirit* on *Chriſt*'s part, and *Faith* on Ours. Hence it is, that *Faith* is called, *Vinculum Unionis*, the Ingrafting *Grace*. And in this it appears, that *Faith* doth more eſpecially Excel all other *Graces*: Other *Graces* make us like *Chriſt*; but *Faith* makes us one with *Chriſt*. By *Love* and *Humility* we imitate *Chriſt*; but by *Faith* we are implanted into *Chriſt*. 2. To Juſtify us. 1 *Joh.* 1. 3.

Being Juſtified by Faith, *we have Peace with* God. *Rom.* 5. 1.

Not Juſtified by *Love*, *Repentance*, *Patience*, or any other *Grace*, beſide *Faith*. O how harſh doth it ſound in a *Chriſtian* Ear, *Juſtifying Patience*, *Juſtifying Repentance!* If they were concern'd in the *Act* of *Juſtification*, as *Faith* is, the Name would as well become them, as it doth *Faith* it ſelf: But we find *Juſtification* Appropriated only to *Faith*; and all other *Graces* are hedg'd out, from having to do in the *Act* of *Juſtification*, though ſup-

poſed and included in the *Perſon* Juſtified. *Faith* (I ſay) Juſtifies us not Qualitative, but Relative, in that it apprehends the *Righteouſneſs* of *Chriſt*, the Subject matter of our *Juſtification*. That we are Juſtified, is not by any Vertue that lies in *Faith*; not in *Faith* conſidered purely, as a *Grace*, but as it hath Reſpect to the *Object*: The Vertue is not in *Faith*, but in *Chriſt*.

Fourthly, The Mighty and Univerſal *Influence*, that *Faith* hath upon all her *Siſter-Graces*, makes her the Chief of them all. What makes the *Sun* ſo Glorious a *Creature*, but becauſe it is a Common Good, and ſerves all the *Lower World* with *Light* and *Influence*.

Firſt, *Faith* finds all the *Graces* with work. As the Rich Tradeſman gives out his *wool*, ſome to this Man, and ſome to that; who all Spin, and work of the Stock he gives them out: So that, when he ceaſeth to Trade, they muſt alſo; becauſe they have no Stock, but what he affords

fords them. Thus *Faith* gives out to every *Grace*, what they Act upon: If *Faith* Trades not, neither can they. To inſtance in one or two *Graces*, for all the reſt: *Repentance*; This is a Sweet *Grace*, but ſet on work by *Faith*. *Niniveh*'s *Repentance* is attributed to their *Faith*: *Jonah* 3. 5.

The People of Niniveh *believed* God, *and proclaimed a* Faſt, *and put on* Sackcloath.

All is whiſt and quiet in an Unbelieving *Soul*: no News of *Repentance*, nor Noiſe of any Complaint made againſt *Sin*, till *Faith* begins to ſtir. When *Faith* preſents the Threatning, and binds the Truth and Terrour of it to the *Conſcience*, then the *Sinner* hath ſomething to work upon.

Secondly, As *Faith* ſets the other *Graces* on work, by actuating their Objects, about which they are Converſant: So *Faith* doth aſſiſt them in working, by fetching Strength from *Chriſt*. *Chriſt* is the *Magazine*, and *Faith* the Radical *Grace*, ſucks

Ver-

Vertue, Vigour and Strength from this *Magazine*.

Not to ſpeak any more touching the Preheminence of *Faith* above other *Graces*, though I might dilate in ſeveral Particulars more; I ſhall conclude this *Head* with thoſe ſeveral *Appellations* that are given to *Faith*, whereby the Glorious Excellencies of that *Grace* are ſhadowed forth. 1. *Faith* is called a *Key*, becauſe as a *Key* it opens Hidden *Heavenly Treaſure*. 2. *Faith* is call'd an *Eye*; becauſe as an *Eye*, it beholds Things, though Inviſible. 3. *Faith* is call'd an *Hand*, becauſe it layes hold on *Eternal Life*, in that it Apprehends the Merits of *Chriſt*, by which *Salvation* is Purchaſed. 4. *Faith* is call'd a *Mouth*, becauſe it Eats *Chriſt* the Bread of *Life*. 5. It is call'd a *Ladder*, by which we Aſcend up to *Heaven*.

Now in all theſe, the Excellency of *Faith* diſcovers it ſelf. Moreover,

Faith is a *Tree*, the *Root* whereof is a *Sound Knowledge of* God, *and his Wayes*; The *Branches* thereof, is *Aſ-*

ſent

ſent and *Application:* And the *Fruits* of it is the *Production* of *Good Works.* Yea, ſo Excellent is *Faith,* that it is compared to the moſt Excellent of *Creatures.*

Faith is called *Gold* (1.) Becauſe it hath its Original from the *Word,* which is more Precious than that of *Gold.* (2.) It is called *Gold,* becauſe as *Gold* among the *Mettals* excels, ſo doth *Faith* among the *Graces.* (3.) It is call'd *Gold,* in regard of its Rarity. Again,

Faith is compared to the *Sun* in the *Firmament,* in regard (1.) Of its Irradiating and Refulgent *Beams.* (2.) Of its Communication of *Light.*

SECT. V.

Secondly, Satan ſtrikes principally at our *Faith,* becauſe our *Faith* ſtrikes principally at him: The *Devil* cannot abide our *Faith,* becauſe our *Faith* cannot abide him. This *Shield* of *Faith* ſtrikes at the *Devil,* by Diſcovering his *Policies,* Unmasking his

Deceit

Deceit, Fruſtrating his *Deſignes*, Diverting his *Intentions*, ſeeking Confirmation in the *Word*, fetching Strength from *Chriſt*.

SECT. VI.

Thirdly, *Satan* ſtrikes principally at our *Faith*; becauſe he knows, that if he can but Subvert and Over-throw it, all the other *Graces* will fall with it: While *Faith* is in the *Soul*, *Love*, *Hope*, *Patience* and *Holy Courage*, and divers other *Graces* are then preſent; But if *Faith* be loſt, (were it poſſible) then *Love*, *Patience* and *Holy Courage* will alſo be loſt. *Satan* knows, That if he could but Diſarm us of our *Shield* of *Faith*, we ſhould return Home Dead: It is *Faith*, that Defends the *Chriſtian* in the Exerciſe of all his *Graces*.

By Faith *we ſtand*, Rom. 11. 20.

As a *Souldier* under the Protection of his *Shield* ſtands his Ground, and doth his Duty; notwithſtanding all the Shot that are made againſt him, to

to drive him back: But if *Faith* fails, then every *Grace* is put to the Run and Rout. *Abraham*'s Simplicity and Sincerity, how was it put to Diſorder, when he diſſembl'd with *Abimelech* concerning his Wife? And why? but becauſe his *Faith* failed him. *Job*'s Patience received a Wound, when his Hand grew weary; and his *Shield* of *Faith*, which ſhould have covered him, hung down. Indeed, no *Grace* is ſafe, if from under the Wing of *Faith:* Therefore, to ſecure *Peter* from falling from all *Graces*, *Chriſt* tells him, *He had prayed, that his* Faith *ſhould not fail.* This was the Reſerve, that *Chriſt* took care ſhould be kept, to Recover his other *Graces*, when Foiled by the *Enemy*; and to bring him off that Encounter, wherein he was ſo ſadly Bruiſed and Broken. It is ſaid, *That* Chriſt *could not Do many Mighty Things in his own Country, becauſe of their* Unbelief, *Matth.* 13. 58.

Neither can *Satan* do any great Hurt to the *Chriſtian*, ſo long as *Faith* is upon the place: It is true, he aims

aims to Fight *Faith* above all; as that which keeps him from coming at the reſt; but he is not able long to ſtand before it. Let a *Saint* be never ſo Humble, Patient, Devout; Alas! *Satan* will eaſily pick ſome Hole or other in theſe *Graces*, and break in upon him, when he ſtands in the beſt Array; if *Faith* be not in the Field, to cover theſe. This is the *Grace* that makes him face about, and take him to his Heels; 1 *Pet.* 5. 9.

CHAP.

CHAP. XIV.

IF this be ſo, *That the* Devil *in all his Aſſaults ſtrikes principally at* Faith; Then hence I infer (1.) The *Believers* Happineſs. (2.) The *Unbelievers* Miſery.

SECT. I.

Firſt, The *Believers Happineſs*, in that he has a *Shield* to beat off the *Devil*'s Blows. They have *Faith*, which as a *Shield*, they Defend themſelves by. *Faith* Reſembles a *Shield* in theſe Reſpects.

Firſt, A *Shield* is a Piece of Armour, that is intended for the Defence of the whole *Body*: Other Pieces are only for ſome particular Part of the *Body*; as the *Helmet* for the *Head*, *Plate* for the *Breaſt*; but the *Shield* for the *Whole*. It was uſed therefore to be made very Large: For its Broadneſs called θυρεὸς of θύρα, a *Gate* or

or *Door*, becauſe ſo long and lar
as in a manner to cover the wh
Body. To which that Place allude
Pſal. 5. 12.

Thou Lord *wilt bleſs the* Righteou
with Favour thou wilt compaſs him,
with a Shield.

And if the *Shield* were not Lar
enough at once to cover every Par
yet being a Moveable Piece of A
mour, the skilful *Souldiers* mig
turn it this way, or that way, to cat
the Blow, or Arrow, from lightin
on any Part they were directed
And this indeed doth Excellen
well ſet forth the Univerſal Uſe, th
Faith is of to the *Chriſtian*.

It defends the whole Man: Eve
Part of the *Chriſtian* by it is Preſe
ved. Sometimes the *Temptation*
levell'd at the *Head*: *Satan*, he w
be Diſputing againſt this Tru
and that, to make the *Chriſtian*
he can) call them into queſtio
meerly becauſe his Reaſon and U
derſtanding cannot Comprehe
them: And he prevails with ſo
upon this very Account, to blot

De

ity of *Christ*, with other † *Mysterious* ruths of the *Gospel*, quite out of eir *Creed*. Now *Faith* interposeth tween the *Christian*, and this *Ar-*: It comes into the Relief of the *hristians* weak Understanding, as asonably, as *Zerujah* did to *David*, hen the *Giant Ishlilenob* thought to ve Slain him. *I'le trust the* Word God (saith *Faith*) *rather than my n Pur-blind* Reason.

† *The* Doctrine *of the* Trinity, *of the* Creation *of the* World, *of the* Incarnation *of* Jesus Christ, *of the* Resurrection *of the* Body, *and of the* Re-uniting *of* Soul *and* Body, *are quarrelled with by* Humane Reason.

Secondly, The *Shield* doth not only efend the whole *Body*, but is a Defence to the *Souldiers* Armour also: keeps the *Arrow* from the *Helmet*, well as *Head*; from the *Breast*, and *reast-plate* also. Thus *Faith*, it is *rmour* upon *Armour*; a *Grace* that eserves all the other *Graces*.

SECT. II.

Secondly, The *Unbelievers Misery*, that he hath no *Shield* to bear off *an*'s Blows: An *Unbeliever* is an rmed Man; and therefore it is, t the *Devil* takes him Prisoner

without any Difficulty, and Rules in his Heart freely: A *Temptation* overcomes such an one, without little or no Resistance. Nay, an *Unbeliever* chooseth rather to be taken Prisoner by the *Devil*, than to dye a Conquerour in the Quarrel of *God*. What then shall I say?

See more of this in Pag. 219.

Lord, *Who would be in such a Deplorable Condition for want of* Faith? *But such it seems is the Case and Condition of* Infidels; *among whom*, Lord, *let not me be found, lest the Strong Man* (Devil) *should Enter into me, and Devour me quite.*

SECT. III.

USE *Second, Of* Exhortation.

Secondly, If this be so, Then here is a *Use of Exhortation*, which hath a double Aspect: 1. *To such as have* Faith. 2. *To such as have not* Faith.

SECT. IV.

BRANCH I.

First, You *that have Faith*, highly prize it, and value it at a great Rate: This

This is the Hand, that Receives the Pearl of Price, *Christ Jesus*, that Inestimable *Jewel*. Take heed of Shallow Conceits of *Faith*; put an equal Estimate upon it: Value it, I say, and that for Two *Reasons* chiefly (1.) Because it is Hard to be gotten. (2.) Because it is Useful to such that have it.

First, *Faith* is Hard to be gotten: It is not a Common *Universal Grace*: It is not an easie Thing to Believe; but to Believe, is a Powerful *Supernatural Work*. *To Believe* (saith Saint *Paul*) *is Mighty Power of* God, Ephes. 1. 19.

To Believe is not only a *Power*, but an *Almighty Power*: There is no *Power* (below that *Power*, which Rais'd *Christ* from the *Dead*, and Made this *World*) can Raise the *Heart* of a *Man* to Believe. When *God* Made the *World*, there was nothing to Oppose; He had only then to do with Simple *Nothing*: But when *God* comes to make the *Heart* Believe, he finds *Opposition* and *Rebellion*. It is a *Miracle* for a *Man* to Believe! Nay, What is *Faith*, but a *Mystery*.

Secondly, *Faith* is very useful to such that have it. Its Usefulness appears in these *Three* Particulars.

First, In Repelling *Temptations*: Without *Faith* we cannot Resist so much as one *Temptation*; *Ephes.* 6. 16. By *Faith* we can Resist *Temptations*; by *Faith* we Bear *Afflictions*; by *Faith* we Foil *Corruptions*; by *Faith* we Endure *Persecutions*; by *Faith* we Over-come the *World*; and by *Faith* we Subdue *Sin* in its Conception, and do even make Sinful *Thoughts* Abortive. No Wrestling with the *Devil*; no Entring the *Lists* with him, but by having this *Shield* of *Faith*, which is so exceeding Useful therein.

Secondly, *Faith* is Useful in an *Art* of *Spiritual Extraction*, that it hath: *Faith* can Extract *Good* out of *Evil*. An *Unbeliever* can see nothing in *Affliction*, but a Lump of pining Grief and Sorrow; But a *Believer* knows, that there is a Blessing in it: The Sharpness of it may let out his

Corrup-

Corruption; the Suddenneſs of it may Alarum his *Spiritual Watch*; and the Bitterneſs of it may Wean him from the Breaſt of the *Creature*. *Faith* explains that *Paradox*; Can a Man gather *Grapes* of *Thornes*, or *Figs* of *Thiſtles*: Yea, out of *Tryals* and *Perſecutions*, *Faith* can Extract *Joy* and *Peace*.

Thirdly, *Faith* is Uſeful, in that it hath a Mighty and Univerſal *Influence* upon all our other *Graces*. The *Spirit* of *God* indeed doth infuſe all the Seeds and Habits of *Grace*: But *Faith* is the *Fountain* of all the *Acts* of *Grace*: It is as the *Spring* in the *Watch*, that moves the *Wheels*, and ſets them all a-going. How doth *Love* work, but by *Faith*? and, How doth *Humility* work, but by *Faith*? and, How doth *Patience* work, but by *Faith*?

SECT. V.

Secondly, Cheriſh *Faith*: This is (as I have told you) the *Cardinal* BRANCH II.

Grace. For the Sake of *God*, and for the ſake of your *Soul*, Water this *Root*.

Now there are Two Ranks and Degrees of *Perſons*, that I ſhall take occaſion to ſpeak unto. 1. *Such who have* Faith *in a Great Meaſure*. 2. *Such who have* Faith *in a Little Meaſure*.

Firſt, *Such who have* Faith *in a Great Meaſure*. And that which I have to ſay unto you, is *Grow*: Though you have a great deal of *Faith*, yet you have need of more; and it is poſſible for you to have more: For *God* hath allotted unto every *Believer* ſuch a Degree of *Grace*, unto which he muſt attain before he is to be taken up in *Glory*. The more Strong you are, the more Formidable you ſhall be to the *Devil*. Sirs, Dream not of a *Perfection* in this *Life*: Though you have much *Faith*, yet you have need of more; and therefore go Forward; becauſe not to go Forward, is to go Backward. Could the *Heathen-Painter* be ſo intent and induſtrious upon his Trade of *Painting*, that he could ſay; *Nulla Dies ſine linea*, Not

Non progredi eſt regredi.

Not a Day without a Line; and all, that he might Excel in that *Art*; and, Shall not *Christians* be more intent upon in their Attendance to the Work of *Grace* in their *Souls?*

Several *Motives* I shall lay down, that you may thereby be excited to Growth.

Motive I.

First, *God* calls for it; And shall we deny it? 1 *Thes.* 4. 1.

Further-more, *Then we beseech you*, Brethren, *and Exhort you by the* Lord Jesus, *That as ye have Received of us, how ye ought to walk, and to please* God; *so you would abound more and more.*

The *Winds* and *Seas* Obey *God*; Shall *We* be *Rebels?* Let us rather give an Answer like the *Eccho*! *Lord*, we will Grow: Do thou Bless thy *Word* and *Sacraments* to us; Purge us; Cleanse us; Water us; Manure us; make us Capable of Growth; and let us Dayly Grow in every *Grace*, and never give over till our Dying Day: Say; *Lord* make us every Day Better, and best of all at last.

Motive II.

Secondly, *God* is Honoured by our Growth: A High-grown *Faith* Glorifies *God*. The *Husband-man* is Honoured, when his *Field* and *Orchard* is Fruitful: Let *God* be Honoured by our Fruites of *Piety*, *Charity*, *Righteousneſs*, *Patience* and *Obedience*; that Men may ſay, It is a Good *God*, and a Good *Goſpel*, that hath wrought on this People.

Motive III.

Thirdly, *God* gives his *word*, and *Miniſters* and *Sacraments* for this End: All our *Preachers* call for Growth. Let not *God* ſay:

I have given them the Great Things of my Law; *but they eſteemed them a Vain Thing.*

Let not the *Preachers* ſay; We have Laboured in vain; and have been beating the *Air*, and Plowing upon the Sea-Shore.

Motive IV.

Fourthly, If you Grow not, you

will Periſh by the Hands of *Satan*; that is, The *Devil* will get the Advantage of you. The *Tree* that Grows not, muſt be Hewn down, and caſt into the *Fire*: And is it not better to be Flouriſhing, than Periſhing? If we take not pains to *grow* Better, we muſt ſuffer Pains for being Worſer.

Motive V.

Fifthly, The Truth of your *Faith* appears by the Growth of it; *Faith* may be Little; but if it be True, it will not alwayes be Little. Thoſe that are of *God*'s own Planting, are Flouriſhing in their Old Age. If you begin in *Hypocriſie*, you will end in *Apoſtacy*: A ſound Young *Convert* proves an Old *Diſciple*. O let it not be ſaid; *He did Run well, You* had *Good Affections, You* were *once Zealous!* Let your Soundneſs appear by your *Growth* and *Perſeverance*.

Motive VI.

Sixthly, A Growing *Chriſtian* hath moſt Comfort. There is *Joy* in *Knowledge*;

ledge; The more Knowledge, the more Comfort.

Let him that Glorieth, Glory in this, That he knoweth Me, Jer. 9. 23.

There is Joy *in* Believing, Rom. 15. 13. The more *Faith*, the more *Joy*. The Growing *Christian* gets the ſtrongeſt Evidences of *God*'s Favour, of *God*'s *Spirit* working in him: His Acts of *Growth*, and Fruites of *Obedience*, are Seeds of *Joy*, and the Groundwork of *Conſolation*.

Motive VII.

Seventhly, The Growing *Chriſtian* wins Others: Thoſe which Decline, do make as if there were not that *Power* in *God*'s *Ordinances*, that *Sweetneſs* in the *Promiſes*, as was expected: As if a *Godly Life* had not the Contentments, nor *God*'s *Rewards* were ſo Sure, nor his *Wayes* ſo Happy, as Men take them to be: And therefore they give over. But he that Grows Better and Better, and holds on; notwithſtanding Oppoſing *Hereſies*, *Schiſms*, *Reproaches*, and Pleaſant *Baits*, and Sweet *Allurements*; His pro-

proclaims Vanity in the *Creature*, Satisfaction in *God*, Power in his *Word*, Amiableneſs in *Grace*; He brings Credit on *God's Family*, Honour to the *Truth*. Others ſee ſomething in him, which is *Supernatural*; They deſire to be like him: They are Almoſt, yea, ſometimes Altogether perſwaded to become *Profeſſors*: They are drawn to Taſte of *God's* Goodneſs, to Wait at the Gates of *Wiſdom*, to Read the *Bible*, to Pray, to make *Conſcience* of their Wayes, by the conſtant Example of the Holy, Humble, Diligent, Conſcionable, Growing *Chriſtian*.

Theſe are the Words to them *that have* Faith *in a Great Meaſure*: They muſt not be at a Stand, but Grow.

SECT. VI.

I ſhall now direct my Speech to *ſuch that have* Faith, but it is only *in a Little Meaſure*.

Firſt. Be Thankful for what thou haſt, and that is the way to get more: He that is moſt Thankful, ſhall be moſt

most Thriving. What? though thy *Faith* is Little, yet art thou not in a better Condition, than those who have None at all. All Men have not *Faith*: It is a Rare *Jewel.* When *Christ* comes, shall he find *Faith* on the Earth?

Secondly, Be Fervent in your *Prayers* and *Supplications* unto *God*: As the Apostles were. *Luk.* 17. 5.

Lord *increase our Faith.*

Thirdly, Get your Weak *Faith* Strengthened by a Holy and Frequent *Application* of *God*'s Promises, *Meditation* on *God*'s Fatherly Affection, and Unspeakable Goodness; *Psal.* 104. 34.

Fourthly, By maintaining and keeping up a Holy *Communion* with the *Saints* of *God*; *Joh.* 20. 19. 25.

Fifthly, By leading a Sincere and Sanctified *Conversation*; *Psal.* 112. 6, 7, 8. 1 *Joh.* 3. 19.

Sixthly, By a Holy Care to shun all *Sin*, with all Occasions leading there-unto; *Jam.* 1. 27. 1 *Thess.* 5. 23.

Seventhly,

Seventhly, and Laſtly, By a Patient Waiting on *God*; *Pſal.* 40. 1, 2, 3.

Queſt.

But will a Weak Faith *Save me?*

Anſw.

Yes: For it Ingrafteth us into *Chriſt*, maketh us Juſt in *God*'s Sight, gathereth us into the Family of *God*'s Children, and giveth us Victory over *Sin* and *Satan*; *Joh.* 15. 1. *Joh.* 1. 12. *Gal.* 3. 7. *Iſa.* 42. 3. *Iſa.* 40. 11. 1. *Joh.* 5. 4.

A Weak *Faith* may lay hold on a Strong *Chriſt*. If your *Faith* be not Grown to a *Cedar*, yet if it be a Bruiſed *Reed*, it is too Good to be Broken: Only, let not *Chriſtians* reſt in Low Meaſures of *Grace*, but Aſpire after Higher Degrees. The Stronger our *Faith*, the Firmer our *Union* with *Chriſt*, and the more Sweet *Influence* we draw from Him: A Weak *Faith Chriſt* Chides very much.

* *The* Promiſes *are made to True* Faith, *be it Small or Great.* Hierom *upon the* Beatitudes, *obſerves there the* Promiſes *that are made to Weak* Grace.

SECT.

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* *The* Promiſes *are made to* True Faith, *be it Small or Great.* Hierom *upon the* Beatitudes, *obſerves there the* Promiſes *that are made to* Weak Grace.

SECT.

SECT. VII.

I now come to ſpeak unto *ſuch that have no Faith*: And there are *Three* Things that I ſhall do. 1. *Lay down ſome* Motives, *whereby you may be perſwaded to get* Faith. 2. Directions, *whereby to attain it*. 3. Signes, *whereby you may know, whether your* Faith *be True or Falſe*.

CHAP. XV.

I Am to *Lay down ſome* Conſiderations or *Motives*, inducing *to get Faith*, which ſhall be derived from the Miſery of ſuch that are *Faithleſs*; and that in theſe following *Sections*.

SECT. I.

Firſt, You cannot pleaſe *God*, *Heb.* 11.6. And wherefore are you Made,

if

if not to Pleaſe *God?* This is the End of your *Creation* and *Beings*. The *Creatour* would fain take Complacency and Delight in you; but while you are *Faithleſs*, he cannot. *Unbelievers* are not the Objects of *God*'s Deſire; becauſe ſuch can give no Credit to the Report in the *Goſpel*. *Faith* Pleaſes *God*, but *Unbelief* Diſpleaſes him.

|| Unbelief *is a* God-*Affronting Sin.*

First, It puts the Lye upon *God*: It calls in queſtion his *Power*, *Mercy*, *Truth*. 1 Joh. 5. 10.

He that Believeth not, hath made God a Lyar.

Secondly, *Unbelief* hardens the Heart. *Mark* 16, 14.

He upbraided them with their Unbelief, *and* Hardneſs *of* Heart. *Unbelief* and *Hardneſs* of *Heart* are linked together.

Thirdly, *Unbelief* is the Root of *Apoſtacy*. Heb. 3. 12.

An Evil Heart of Unbelief, *in departing from the Living* God.

Unbelief Virtually includes all other *Sins*: It is a Big-bellied *Sin*.

Finally,

Finally, As *Faith* is the Chiefeſt among *Graces*, ſo *Unbelief* is the Chiefeſt among *Sins*.

SECT. II.

Secondly, You cannot Reſiſt o *Temptation*: Let *Satan* ſhoot his B lets as faſt as he can, one after an ther; and for want of *True Fa* you ſhall remain ſtill, as ſo many *B* for the ſame. All of the *Devi Temptations* ſhall find Acceptat with thee, be they what th will. If *Satan* ſuggeſteth to thee, t there is no *God*, thou wilt with *Fool*, ſay in thy Heart, *There i God*: Yea, where *Faith* is not, *Devil*'s *Temptations* in all kind ſh be clos'd with. His *Temptations Diffidence*, and Diſtruſt in the *miſes* will be clos'd with; *Temptations* to *Luſt* will be clo with; His *Temptations* to *Ava* will be clos'd with; His *Temptati* to *Pride* will be clos'd with. W is there not, but a *Faithleſs Soul Devil* may Allure unto? There is

Temptation, of what kind ſo-e-
but the *Corruptions* of our *Na-*
will Comply with; if *Faith* is
preſent to Repel. In fine, *Faith-*
Souls do Enter into *Temptation*,
Temptation Enters into *Them.*

SECT. III.

Thirdly, No *Ordinance* can do you
d; *Hearing*, *Praying* and *Receiving*
not Profit you. You Hear, but
do not Believe what is Preached
ou: You Pray, but you Tell
one Thing, and Mean another.
ſit down at the *Lord's Table*, but
Receive no Comfort; becauſe
have not *Faith* to Apprehend
in that *Ordinance*. *Finally*, All
Ordinances are but Painted Shews,
Lifeleſs Things without the
hings of *Faith* in them; They
ly a Company of Shadows.

SECT. IV.

Fourthly, You are liable to the *Curse* and *Malediction* of the *Law*. All that have no *Faith*, are under the *Covenant* of *Works*; *Do, and Live*: But *Faithless Souls* are Impotent: They cannot *Do*; therefore they must Dye: Condemn'd they are by *Law*; and therefore in a sad Plight they are indeed.

Joh. 8. 36.

SECT. V.

Fifthly, While such, no Hopes of *Salvation* they can have. It is a Common Expression known amongst the Men of this World:

As I Hope to be Saved, saith one; *And as I Hope to be Saved*, saith another.

Mark 6. 16.

I have heard a Man to say; *I thank* God, *I never questioned my* Salvation *since I came into the World*: A likely Sign indeed, that they shall be Saved.

No

No *Hopes*, and False *Hopes* it is, that undoes many; The One being *Despair*, and the Other *Presumption*.

Sure I am, that there is no *Evidence* for *Heaven*, but *Faith* in *Jesus Christ*: *Hopes*, and *Assurance* of our *Salvation* is a *Flower*, that only grows upon the Root of *Faith*.

CHAP. XVI.

Containing Two *Directions* for the Attainment of *Faith*.

SECT. I.

First, Attend upon the *Ministry* of the *Word* Preached: As the *Sacrament* is for Confirming, so the *Word* for Ingrafting: The *Sacrament* builds us up in *Christ*; but the *Word* is that first brings us to *Christ*.

Would this *Auditory*, that I am preaching unto, have *Faith*? This I

have then to say for your Comfort, You are now at this Hour in the very way; For *Faith comes by Hearing*, Rom. 10. 17. And who knows, but that before you go out of this Place, the *Live Child* of *Faith* you may feel in the *Womb* of your *Hearts*. Read the *Word* of *God* also: The *Eunuch* Read, and by Reading Believed; and upon Believing, was Baptized; *Act.* 8.

SECT. II.

Secondly, Lift up thy *Soul* to God in *Prayer*. *Faith* is the Gift of God; and if thou would'st have him to Bestow it upon thee, Sue to Him for it: To *God*, and unto *God* alone, because this *Grace* is alone from God.

1. The Beginning of it is from God, 1 Joh. 6. 29.

Jesus *answered, and said unto him, This is the Work of* God, *That ye believe on Him whom he hath sent.*

And *Phil.* 1. 6. *Being confident of this very thing, That he which hath begun a Good Work in you, &c.*

2. T

2. The Augmentation of it is from God. *Mark* 9. 24.

Lord, *I Believe*; *help thou mine* Unbelief.

Luke 17. 5. Lord, *increaſe our* Faith.

3. The Perfection of it is from *God*. 1 *Theſſ.* 1. 11.

Wherefore alſo we Pray alwayes for you, that our God *would count you Worthy of his* Calling.

And fulfil all the Good Pleaſure of his Goodneſs, and the Work of Faith *with Power*, Phil. 1. 6.

Oh therefore Pray! And in your Prayers, make uſe of thoſe * *Promiſes* which *God* hath made of *Beginning Grace*, where it is not Begun; and of Perfecting of it, where it is already Begun. Say; Lord, *we are now asking the very ſame Thing, that thou haſt ſpoken of giving*. O then, take *God* at his Word! Put the *Promiſe* in Suit: And from his Faithfulneſs urge the Performance there-

* *All the* Promiſes *are Bonds made over to us; but* Prayer *puts thoſe Bonds in Suit.*

God is the *Fountain*, *Prayer* is the *Bucket*: He that would have ſuch a

Blessing as *Faith* bestowed on him, must send ‖ *Prayer* before, as an *Harbinger*.

‖ *When we send the* Dove *of* Prayer *to Heaven, it will bring an* Olive-Branch *of* Peace *in its Mouth.*

Pray you must,

First, Affectionately: Let your *Prayers* be Performed with Heat and Intensness of *Soul*. *Cold* Prayers (saith † One) *are like Cold* Suiters; *they never speed*. Lifeless *Prayer* is no more a *Prayer*, than the Picture of a *Man* is a *Man*. St. *Ambrose* saith well; *It is the* Life *and* Affection *in a* Duty, *that Baptizes it, and gives it a Name*. In a *Painted Fire* there is no *Heat*, in a *Dead Man* there is no *Life*; so in a *Cold Prayer* there is no *Omnipotency*, no *Devotion*, no *Blessing*. *Cold Prayers* do alwayes Freez before they reach to *Heaven*. A Man that would get the Victory over *God* in *Prayer*, must strain every String of his *Heart*.

† Mr. *Watson*.

* *Cold* Prayers *are as Arrows without Heads, as Swords without Edges, as Birds without Wings: They Pierce not, they Cut not, they Fly not up to* Heaven.

Consider, the *Grace* thou askest is the *Unum Necessarium*. Therefore, being so, it requireth, that thou Prayest in good Earnest.

Secondly,

Secondly, Pray † *Inceſſantly*; Ceaſe not Praying: Let your *Prayers* be Indefatigable. There muſt be Asking, and Seeking, and Knocking. *Mendicants* think not much of their Labour, but will even weary you with asking. O therefore, ply the Oar of *Prayer!* And know, that a little of *Faith* will be worth all your Tears and Pains. *What you Win by Prayer, you may Wear as a Crown*, ſaith Old Mr. *Dod*.

† *I have read of one, that being ſenſible of his own Deadneſs and Dulneſs in* Prayer, *would chide himſelf thus; What, Doſt thou think,* Jonas *prayed thus, when he was in the Belly of* Hell? *or* Daniel, *when he was in the* Lions Den? *or the* Thief, *when he was upon the* Croſs?

SECT. III.

Thirdly, Confer and keep Company with thoſe that have this *Faith*; and they will tell you, where they had it, and how they got it: Deſire them to Direct you; and in all probability you may attain it alſo.

CHAP. XVII.

CONtaining *Signes* of True and Saving *Faith*; with many Things first Premized.

SECT. I.

It is most certain, That *God* hath laid down in his *word*, Infallible *Characters*, *Signes* and *Discoveries* of *Justifying Faith*: And it is also most certain, That many Precious *Saints* of *God* are walking in the Vale of *Tears*, for want of the Reflexive Act of *Faith*: They are Safe, but they are not Sure: They are Happy, but they have not the Comfort of their Happiness. The Spiritual *Babe* is oft like the Natural *Babe* in the *Womb*; which hath ‖ *Life*, but knows it not. Many Gracious *Souls* there are, that do Believe, but know not they do Believe; yea, cannot believe, they do Believe. They think, they have no

‖ *Vivit & est Vitæ nescius ipse suæ.*

Grace upon a double Account: 1. Becauſe their *Faith* is but Little, and ſcarce Diſcernable: Becauſe they have not ſo much as they would have; therefore they conclude, they have none. 2. Becauſe they have ſo much *Corruption: Surely* (ſaith the Gracious *Soul*) *if I had* Faith, *my* Corruptions *would not be ſo Strong, and Many, as they are.* Not conſidering all this while, that the *Flame* of *Grace* is not ſo Pure, but it hath ſome Smoaky Vapours.

"It fareth with many a Poor *Be-*
"*liever* here in the Wilderneſs of
"Deſertion, (ſaith a *Reverend Di-*
vine) as it did with *Hagar* in hers:
"They ſit down to Dye for want of
"Water, when there is a Well be-
"fore them; yea, many a Well of
"*living Water*, (the Precious *Pro-*
"*miſes*): Out of which Wells of
"*Salvation* they might with Joy
"draw Water, and Drink, and for-
"get their Sorrows. But Alas! They
"ſee them not, until *God* open their
"Eyes: And then they can go, and
"fill

Mr. Caſe *his* Mount Piſgah: *Part* 3. *Pag.* 72.

† *A* Believer *may live* in Crepuſculo, *in the Twilight or mixt Condition of Hope and Fear.* Polhil. Precious Faith.

" fill their Bottles; and Drink, and
" cause others to Drink also.

How many are there, that be *Children* of *Light*, and yet *Children* of *Darkness*? All their † *Light* is Eclipsed, and their *Joy* and *Comfort* is put out. They are so far from being Assured of their *Salvation*, as that they verily think themselves in a Lost *Condition*: And yet all this while are in a True State of *Grace*. Their *Condition* is Cloudy and Dark, and very Uncomfortable for the present; but yet 'tis Safe: They are True *Believers*, and know it not to be so.

† Isa. 50. 10. *is an excellent* Scripture *to Evince this.*

The *Romanists* do hold, *That no Man without* Special Revelation, *can be certainly Assured of his* Salvation. Thus far they grant; *A Man may have a* Conjectural Faith; *He may Hope or* * *Conjecture, that he shall be Saved.* This is that *Doctrine* of theirs, which *Luther* calls, *Monstrum Dubitationis*, The Monster of Doubting. And withal asserts; *That if they Erred only in this, it were a Just Cause for us, to Separate from such a* Church.

Bellar. *De Justif. lib.* 3.

* *A Conjectural* Hope *is Fallible, and such a* Spiders-Web, *as may be found in an* Hypocrite.

Lear-

learned *Pareus* ſtiles it, *Deſperationis Officina*, The Shop of Deſperation. A True Believer (ſaith St. *Auguſtine*) may ſay, Sanctus ſum, *I am Holy*: And to ſay ſo, is not *Pride*, but *Gratitude*: Though the *Romaniſts* ſay; That Aſſurance *doth but puff up* Pride, and *open a Door to* Licentiouſneſs.

SECT. II.

Having thus far gone through the *Enemies Camp*; I come now to lay down my *Theſis*, to be proved; *viz.* That a *Believer* may be Aſſured of his *Salvation*, and then his *Faith* is preſuppoſed.

Firſt, The Apoſtle Injoyns us to give Diligence, to *make our* Calling and Election *Sure*, 2 Pet. 1. 10. Now this is a *Rule* in *Divinity*, *Evangelical Injunctions* carry not in them *Impoſſibilities* of *Obedience*. If ſo be that the Apoſtle ſaw them Impoſſible, why he would not have given them

2 *Cor.*

2 Cor. 13. ver. 5. we are Commanded——

To prove our own Selves; Whether we be in the Faith, *or the* Faith *in us? Whether we be in* Christ, *or* Christ *in us?*

Secondly, Many a *Christian* has been, and is † Assured of his *Salvation* and *Faith*. Gal. 2. 20.

I Live; yet not I, but Christ *Liveth in me; who Loved me, and gave Himself for me.* So 2 *Tim.* 1. 12.

I know whom I have Believed; and I am perswaded also, that what I have Committed to him, he will keep till the Last Day.

Job 19. 25. *I know that* * *my* Redeemer *Liveth*, &c.

Lastly, *David: Thou art my God, and I will Praise thee*, Psal. 118. 28.

Oecolampadius upon his Death-bed being asked by one, *Whether the* Light *did not offend him?* Clapping his Hand on his Breast, Answered, *Hic sat Lucis*, Here is Light of Comfort enough.

Ab esse ad posse.

† Paul, Timothy, Job *and* David *had Assurance.*

* *Tis* Faith's *Idiom*, My *Lord*, & my *God.*

Caspar Olevian, *a* German *Divine, being asked by one, Whether he was Certain of his Salvation? Answered*, Certissimus.

Mr.

Mr. *Bolton* being near Death, expreſſed himſelf thus:

My whole Heart is filled with Joy; I feel nothing within but Chriſt.

Mr. *Glover* at the Stake cryed out, *That he was come! he was come!*

Thirdly, It is the *Office* of the *Holy Spirit* of *Jeſus Chriſt*, to Aſſure Men and Women of their *Faith* and *Filiation*: One Part (I ſay) of the *Spirits Office* it is. Hence the *Spirit* is called a *Seal*:

You are Sealed by the Spirit *of* Promiſe, *Epheſ.* 13. 14.

The *Spirit* of *God* is our || Earneſt Penny: And as we have the Firſt Fruits in *Grace*, we ſhall have our Harveſt in *Glory*. *Rom.* 8. 16.

The Spirit *it ſelf beareth Witneſs with our* Spirits, *that we are the Children of* God.

1 *Cor.* 2. 12. *We have Received not the* Spirit *of the* World, *but the* Spirit *which is of* God; *that we might know the Things, that are freely given to us of* God.

|| *There are Three things belonging to an* Earneſt. 1. *It is Part of the whole Sum.* 2. *It is but Little in compariſon of the Whole.* 3 *It is an Aſſurance of All.*

Fourthly,

Fourthly, The Scope and End of *Scripture*, is to help *Believers* unto a Certain and Infallible Knowledge of their Well-being.

1 *Joh.* 5. 13. *These Things* (ſaith *John*) *have I written unto you, that Believe on the Name of the Son of* God.

†*The* Scripture *is a* Pandect *of* Divine Knowledg, *an Exact Model and Plat-form of* Religion.

The † Word *Written* is the *Book*, out of which our Evidences for *Heaven* are fetched: It is the *Touch-Stone* to Try our *Graces*, whether they are Genuine and Sincere? The *Scripture* is the *Standard* of *Truth*, *Judge* of *Controverſies*: It is the *Pole-Star*, to Direct us to *Heaven*. We muſt needs know by the *Scripture*, whether we have *Grace*; becauſe it is both the Breeder and Feeder of it.

Fifthly, *God* hath made many Precious *Promiſes* of Aſſuring *Believers* of their Everlaſting Happineſs. And all the *Promiſes* of *God* in *Chriſt*, are **YEA* and *AMEN*. *Ezek.* 34. 30, 31. *Thus ſhall they know, that I the* Lord *their* God *am with them*; *and that They* (*even the Houſe of* Iſrael) *are my People, ſaith the* Lord God.

**Antiochus often Promiſed, but ſeldom Performed: But* God *Gives us much, and as often as he Promiſeth. He hath a* King's *Heart, as well as a* King's *Purſe*

Elegant

Elegant *Culverwel* argues *Assurance* from the Nature of the *Promises* thus:

"For this is the Drift of the *Promises*, (as 'tis *Heb.* 6. 18.) That the "*Heirs* of *Promise* might have strong "Consolation. Now a *Believer* can "have but weak and unstable Comfort, without *Assurance*. What if "all the Clusters of *Canaan* were laid "on an Heap? What if all the "Cordials of the *Gospel* were strained "into one Cup? were the *Soul* any "thing the better, if it must only "Tantalize, See them, and Want "them? What Sweetness can a "*Christian* draw from a *Promise*, till "he knows that it belongs unto him? "Will this Enrich a Man, to know "that there are *Pearls* and *Diamonds* "in the World? Will this satisfy a "Fainting *Israelite*, to know that "there is a *Canaan*, a Land that flows "with Milk and Honey, although "(it may be) he shall never come "near it? Nay, Is it not a greater "Sting and Vexation for the *Soul* to "think, *White-Stone*, Pag. 107.

" think, I know there are Pure *Foun-*
" *tains*, and Pleaſant *Streams*; but
" yet I may Dye with Thirſt? There
" are Spiritual Dainties, and Preci-
" ous Delicacies; but I am not ſure
" to have one Taſt of them: Many
" a *Promiſe* looks with a Pleaſant and
" Propitious Eye; but 'tis not fixt
" upon my *Soul*. So that, take away
" a *Chriſtians* Intereſt and Propriety
" in a *Promiſe*, and what becomes of
" his *Conſolation*? *God* has given his
" Word, his Oath, his Seal, his Ear-
" neſt; and all to this very End,
" that a Poor *Chriſtian* may be
" Aſſured of his *Salvation*, that he
" might have Strong and Vigorous
" *Conſolation*: So that to Deny him
" this, is to Annihilate the *Word* of
" *God*, to Fruſtrate the *Oath* of *God*,
" to Evacuate the *Seal* of *God*; and
" as much as in them lies, to make
" him loſe his *Earneſt*, and to leave
" the *Soul* in an intricate and per-
" plext Condition.

SECT.

SECT. III.

These Things being premized; I shall now lay down such *Characters, Signs* and *Discoveries* of *Justifying Faith*, whereby thou may'st be helped to conclude, whether or no thou hast this *Faith*; and accordingly judge of thy Self for another World. I shall proceed herein by the *Rule* of *Contraries*.

Contraria Contrariis illucescunt.

First, A *False Faith* is gotten without Pains: It is like the *Seed* in the *Parable*, which *Sprung up suddenly*, Mark 4. 5. A *False Faith* shoots up without any *Convictions*, or *Soul-Humblings*; But now *True Faith* costeth many a *Tear*, many a *Sigh*, and many a *Prayer*: A Supine, Lazy Temper of *Soul* never acquires this *Faith*. A Man must stretch every String of his *Heart*: Oh, the *Agonies, Tryals* and *Conflicts*, that a Man must go through, before *True Faith* is obtained! There is Asking, and Seeking, and Knocking. This *Spiritual In-*

fant is not Born without *Pangs*.

Secondly, A *False Faith* is kept without Care; where as he that hath *True Faith*, is very Careful of it: For he looks upon it as a *Jewel*; and all People you know, are careful of their *Jewels*. But now the Deceived *Soul* values not his *Faith* so much: He sees nothing of Excellency in it: And why? because it is *False*. Therefore looking upon it as a *Drugg*, or some Base *Commodity* that will not off, he has but little Care of it. Such an one would part with all the *Faith* he hath, for a Piece of *Silver*. But a True *Faith* is a Precious *Faith*: A *Believer* would not Exchange his *Shield* of *Faith*, for a *Crown* of *Gold*. The *Unbeliever* is soon Baffled, because of his *Faith*; because his *Faith* and *Care* are alike.

Thirdly, A *False Faith* is maintained without *Good Works*; and therefore it is a *Dead Faith*: Where as *True Faith* is Maintained with *Good Works*, Adorned with *Good Works*.

Julius

Julian upbraiding the *Christians*, said; *That their* Motto *was only* [Believe.] And the *Papists* calls us *Solifidians*; meaning, That we do so Prefer *Faith*, as to make Void *Good Works:* Whereas we say, with the Apostle *James*; *That* Faith *without* Works *is Dead.* Only here take us, *Good Works* do not Justify, but it is *Faith. Faith* alone Justifies us before *God*, and *Good Works* Justify us before *Men. Good Works* are not Separate from *Faith*; only *Faith* challengeth the Superiority. If there be *True Faith*, there will be *Good Works. Faith* is the *Mother*, and *Good Works* are the *Children*, which She brings forth: *Faith* is the *Root*, and *Good Works* are the *Flower. Faith* is a *Tree*, and *Good Works* are the *Boughs* and *Branches* of it. Therefore Examine your *Faith* by your *Works.*

Fourthly, A *False Faith* is continued without *Temptation*; and well may it be: For being *False*, it cannot Endure a *Tryal.* The *Hypocrite* would rather have his *Faith* Com-

mended, than Examined. A *False Faith* can no more Endure a *Trial*, than *Counterfeit Metal* can Endure the *Touch-Stone*: But now a *True Faith* is Tried; and it can Endure a *Trial*, and Triumph over *Difficulties*, *Oppositions*, &c.

A *True Faith* can Endure the Frowns of *God*; it can Peep under the Vizard when *God* is Angry, and say; *Pater est*, It is my *Father*, that looketh thus Angry. The *Trial* of *True Faith* is more Precious, than of *Gold*. *Afflictions* and *Temptations* do but cast a Transparency upon *Faith*, and makes it the more Refulgent and Glorious in the Eyes of *God*. All the Winds of *Temptation* and *Persecution*, do but make *Faith* take deeper Rooting. *Faith* is like the *Palm Tree*, the more it is Depressed, the Higher it Rises: Like the *Camomile*, the more you Tread it, the more you Spread it: Like the *Fire*, the more you Rake it, the more it Burns.

Fifthly,

Fifthly, A * *False Faith* is not mixt with *Jealouſie*; but is groundleſly Opinionated of it ſelf: Where-as *True Faith* is often Queſtioning it ſelf, and fearing the Worſe: It is Conſcious of its own Imbecillity. And as the Vine Twiſts about the *Elm*, to Support it; ſo *True Faith* Twiſts about *Chriſt Jeſus*, to Support it.

* *The* False Faith *may be compared to* Pendleton, *and the* True *to* Saunders.

I ſhall conclude all with an *Aſpect to God.*

O Lord, *I beſeech thee, Let not my* Faith *be a* Notion *in the Head; but a* Grace *in my Heart, implanted therein by thy* Holy Spirit! *And let not me be put off only with ſome ſlight, ſuperficial Workings; but let me truly and throughly Experience the Power of thy* Spirit, *in high Actings on the Merits of a* Saviour: *And thereby Enabling me to Perſevere, and get quite to* Heaven, *through all theſe* Temptations *and* Trials.

SECT. IV.

Having Discourſed ſome-what largly of *Faith*, and the Higheſt Statue of it, *viz.* † *Aſſurance*; I think meet to add unto all that has been ſaid, this *Caution*, viz. *That* Aſſurance *is not the* Aſſenſe *of* Faith. This is the Extream of the *Lutherans*; who to Confute the *Papiſt*, that Denyed *Aſſurance*, did run into this Extream, to hold, *That* Aſſurance *is of the Nature of* Faith; *and who-ſo-ever hath* Faith, *hath* Aſſurance. But this is a great Extream, and an Uncomfortable *Doctrine* for Doubting *Chriſtians*, were it true.

† Aſſurance *the Effect of* Faith; *there is as much difference between* Faith *and* Aſſurance, *as there is between the* Root *&* Branch.

SECT. V.

I ſhall Conclude all concerning *Faith* and *Aſſurance*, in the *Heavenly Rhetorick* of that Worthy Gentleman, Mr. *Polhil*.

Precious Faith, Pag. 460, 461.

"To Conclude all; The *Believer* "having arrived at *Aſſurance* (which

"is

"is the Higheſt Step on this Side "*Heaven*) may ſit down with Joy "upon his Head, and begin that "*Song* of *Free-Grace*, and the *Lamb*; "which is Sung Above, though in "an Higher Tune, in the *Heavenly* "*Quire* of *Angels* and Glorified *Saints*, "for ever and ever: Well may he "ſay; Oh! What hath *God* wrought? "What was he (a Lump of *Duſt* "and *Sin*) He to be brought hither? "How did he lye in *Blood* and *Death*, "till *Grace* came by, and put in the "Breath of *Spiritual Life* into him? "Was not his *Reaſon*, the Higheſt "Part in him, veiled and covered "over with Groſs Darkneſs, when "the Roſie Morn, and Day-Spring of "*Grace* firſt broke out upon him in "*Spiritual Illumination*? Was not "his *Will* (though a Free Principle) "ſhut up in *Hardneſs* and *Unbe-*"*lief*, when *Grace* opened the *Iron-*"*Gate*, and made him Free to his own "Happineſs?

"What a poor broken Man, and "under what innumerable Debts "was he, when *Grace* came, and

" Paid off All, by the *Blood* of th
" *Covenant?* How much of *Earth*
" and *Hell* was upon him, before
" *Grace* made him a *Son*, and Lim-
" med out the *Divine Image* upon his
" *Heart?* What Swarms and Legi-
" ons of *Lusts* kept Poſſeſſion in his
" *Heart*, when *Grace* ſet up its Stand-
" ard, and drove them out, to make
" Room for the *Holy Seed* there?

" And after he became a *Saint*, What
" an Hand had *Grace* with him, to
" Cure his many VVeakneſſes, and
" Nurſe up his Infant *Graces?* What
" a vaſt Charge was it at, in Freſh
" Anoyntings, and Supplies of the
" *Spirit*, to keep the Holy *Lamp* and
" *Fire* from going out?

" And at laſt, How Rich and Glo-
" rious is *Grace* towards him, when
" it carries him up into the Mount of
" *Aſſurance*; and there ſhews him
" the great Things, which it hath
" done, and will do for him; the
" True *Graces*, and Bloſſoms of *Glo-*
" *ry* in his *Heart*, and a Fair *Heaven*
" that lies beyond them, where
" *Crowns* and *Robes* of *Happineſs* wait

" for

for his Coming! Oh! *Grace! Infinite Grace!* Thou art the Origine of all *Graces*, and Center of all *Praiſes*.

CHAP. XVIII.

I Have now Finiſhed the *Third Doctrine*; and therefore ſhall proceed to the *Fourth*, that the VVords afford;

Viz.

That the Faith *of* Elect Believers *is ſo Secure, by Vertue of* Chriſt's Interceſſion, *as that it ſhall never Totally and Finally fail, let the* Devil *ſtrike never ſo Hard, or never ſo often at it.*

The *Proſecution* of this *Doctrine*, I purpoſe (by *God*'s Aſſiſtance) in this wiſe: 1. I ſhall ſet my ſelf to *Explify* it. 2. To *Apply* it.

The

The *Amplification* will consist of 1. *Explication.* 2. *Confirmation.*

SECT. I.

First, Explication. And so I shall speak something concerning 1. The *Faith* of *God's Elect*, or *Elect Believers.* 2. The *Security* of it. 3. The *Intercession* of *Jesus Christ.*

First, I am to speak something touching the *Faith* of *God's Elect* which I would have you to Receive from me in these *Three Particulars.*

First, That the *Faith* of *Elect Believers*, is the same that the Apostle *Peter* (in 2 *Pet.* 1. 1.) calls *Precious Faith.* 'Tis observable, that *Three* Things are called *Precious* in *Scripture*, with an *Emphasis.*

1. The *Blood* of *Christ* is called *Precious Blood*, 1 Pet. 1. 19.

2. The *Promises* are called *Precious Promises*, 2 Pet. 1. 4.

3. The *Faith* of *God's Elect* is called *Precious Faith*, 2 Pet. 1. 1.

Secondly

Secondly, That this *Faith* of *God's Elect* is Proper and Peculiar to them, and only unto them. Hence they that have it, are said *Sortire* to obtain it by Lot. This *Faith* is no Imaginary *Faith*: It is not to be found in *Hypocrites*, *Carnal Gospellers* and *Formal Professors*. This *Faith* can be Counterfeited, but it can be Obtained by none but what are of the Number of the *Elect*.

Thirdly, That this *Faith* of *God's Elect*, is a *Faith* wrote in his *Elect*, to the end they might be Saved; and besides which no *Faith* there is, that can properly be so called. *True Faith* is Saving: Yea, the End of true *Faith* is the *Salvation* of every Soul, in whom it is.

Thus much Premized touching the *Faith* of *Elect Believers*.

Secondly, I am to speak something, touching the *Security* of the *Faith* of *God's Elect*.

And here you must take me 1. *Negatively*. 2. *Positively*

First,

First, Negatively. VVhen I say; *The* Faith *of* God's Elect *is* Secure, I do not mean, but that their *Faith* may be ſtrook at by *Satan*, (the *Arch-Enemy* of our *Salvation:*) For this would be to Contradict what I have Delivered in a Fore-going Sermon; viz. *That* Satan *in all his Aſſaults ſtrikes principally at* Faith.

Secondly, VVhen I ſay; *The* Faith *of* God's Elect *is* Secure, I do not mean, but that a Strong *Faith* may become VVeak; as may be inſtanced in ‖ *Abraham, David, Paul* and *Peter:* Their *Faiths* did oft-times Fail, though not Totally and Finally. Theſe brave *worthies* were not ſo Strong in *Faith*, as ſometimes they were.

‖ *The* Graces *of* God's *Children may fail two ways:* 1. *In their Ability.* 2. *In their Evidence.*

Thirdly, VVhen I ſay; *The* Faith *of* God's Elect *is* Secure, I do not mean, as if it ſhould Exiſt for ever. No, when we come to *Heaven*, we ſhall not have any need of it. There are *Three Graces*, that are of Admirable Uſe, while we are here Below, that will not be Exerciſed in *Heaven*. 1. *Faith.* 2. *Hope.* 3. *Patience.*

Firſt

First, *Faith*. Here the *Saints* do believe; where-as in *Heaven*, *Faith* is turned into *Vision*: Here we walk by *Faith*, and not by *Sight*; but in *Heaven* we ſhall walk by *Sight*, and not by *Faith*. While we are here Below, we have need of *Faith*, becauſe *Heaven* is afar off, *Devils* are at our Right Hand, *Perſecutors* Oppoſe us, *Temptations* Attend us, and *Sin* Dwells in us; But when we are in *Heaven*, we ſhall be out of the *Devil*'s Reach: *Sin*, *Temptations* and *Perſecutors* ſhall be no more. All which Things do Exerciſe our *Faith*, while we are here Below: But theſe Things being then paſt, when we are out of this *Life*; therefore *Faith* will not be required.

Secondly, *Hope*. The *Saints* in this *Life* do Exerciſe *Hopes*, waiting for the *Good*, which is held forth in the *Promiſe*: Where-as in *Heaven*, *Hope* is turned into *Fruition* and *Enjoyment*, *Rom.* 8. 24.

Thirdly, *Patience*. The *Saints* in this *Life* do Exerciſe *Patience*; which alſo ceaſeth in *Heaven*, *Rom.* 8. 25.

Here

Here we have need of *Patience*. Our *Losses* and *Crosses*, *Sicknesses* and *Diseases*, *Afflictions* and *Disappointments*: All which Things in *Heaven* will Cease; and so *Patience* with them: There is no Work in *Heaven* for *Patience*.

Secondly, *Positively*. When I say, *The* Faith *of* God's Elect *is* Secure; I mean, That though the *Devil* may Strike at it, yet he shall not Overcome it; That it may Decline *Gradually*, yet not *Specifically*: Though the Degrees of it may be Lost; yet so, but that it may be Recovered by the *Super-natural Influences* of the *Holy Ghost*. And though *Faith* shall Cease in *Heaven*, yet it shall not Cease while we have need of it on this Side of *Heaven*.

Thirdly, Something is to be spoken, touching the *Intercession* of *Jesus Christ*: And here *I* shall shew you, 1. What it is not. 2. What it is.

First, What it is not. *Christ's Intercession* in *Heaven* is not his Prostrating of himself, as he did once in the Gar-

den; or Falling down on his Knees, he did in his State of *Humiliation*, being here Below.

But *Secondly*, What it is. Now Christ's *Intercession* in *Heaven*, is the *Presenting* of his *Person*, of his *Sufferings*, and of his *Merits* unto his *Father* on our Behalf: Or thus you may take it; *Christ's Intercession* in *Heaven*, is the Presenting his *Will* unto the *Father*, for the Application of what he Purchased for his *People* by his *Sufferings*, Joh. 17. 24.

Voluntate ac desiderio suo ardenti quemadmodum in terris antea fecerit, ita & in cœlis apud Patrem mortis suæ vim, atque efficaciam nobis ad salutem applicari postulat.

Thus much for the First *Branch* or *Amplification*, viz. *Explication*. These Things were thought good in the *Method* to be Premized; and that for the Explaining every Thing in the *Doctrine*, that might not be so easily Understood.

SECT.

SECT. II.

I come now to the Second *Branch* of *Amplification*, viz. *Confirmation* of the Point of *Doctrine*;

That the Faith *of* God's Elect *is so* Secure *by Vertue of* Christ's Intercession, *as that it shall never Totally and Finally fail, let the* Devil *strike never so hard, or often at it.*

The Sum whereof in a few Words is this:

That the Intercession *of our Lord* Jesus *in* Heaven, *do so Confirm the* Faith *of* Elect Believers, *that it shall never Totally and Finally fail, let the* Devil *strike never so hard, or never so often at it.*

Let the Devil *strike never so hard or often at it* by *Heresies*, *Persecution* and *Schism:* A little on each. Let the *Devil* Sow the Seeds of *Heresies* among us, and increase the Brood of *Heretick*

*Heretick*s never ſo much; yet our *Faith* ſhall remain Firm. Though he may Shake it, yet he ſhall not Overthrow it: Though he may Darken it, yet he ſhall not wholly Eclipſe it. The *Believer* all this while ſhall be Safe, and as Mount *Sion*, which cannot be Removed.

Again, Let the *Devil* raiſe up a Multitude of *Perſecutors*; and though they may Storm us to ſome purpoſe by their Threats and Blows; yet our *Faith*, being Sheltered under the Wing of *Chriſt*, ſupported and held up by the Interceſſion of *Chriſt*, it ſhall never Totally and Finally fail.

Laſtly, Let the *Devil* raiſe up *Schiſmaticks*, and by them breed *Schiſm*, *Diviſion*, *Diſſenſion* and *Diſcord* among the Children of *God*, (as not long ago in this Nation he did; and indeed, I know not any thing, that ſends more to the Extirpation of True *Zeal* and *Piety*, than the ſame:) But yet notwithſtanding all theſe Things, the *Faith* of *God*'s *Elect* is whole and entire in its *Seed* ſtill.

There are divers *Arguments*, whereby the *Saints Perſeverance* is clearly Evinc'd, and Prov'd againſt the *Oppoſers* thereof: but I am only confined to make uſe of one among them; and therefore to uſe any of the reſt, would be juſtly deemed a *Digreſſion*.

Arg.

Mr. Danſon's *Vindication of himſelf againſt* Ives. *Pag.* 62.

What-ſo-ever our Lord *Jeſus Chriſt* hath Prayed for, ſhall certainly come to paſs: But he hath Prayed for the *Saints Perſeverance*, or that they may not fall away Totally and Finally from *Grace*.

Ergo, The *Saints* ſhall Perſevere.

The *Major* is proved from *John* 11.42.

And I know (ſayes *Chriſt* to the *Father*) *that thou heareſt me alwayes.*

That *Chriſt* now doth Pray for *Saints Perſeverance*, is evident from my *Text*.

But I have Prayed for thee, that thy Faith *fail not.*

Now

Now the great Thing, that remains in the Agitation of this Bleſſed Truth, (though much Controverted) is to Illuſtrate the *Potency* of our *Saviour's Interceſſion*; on which depends the *Perſeverance* of our *Faith*. Now the *Potency* of it appears, if we conſider theſe Three Things: 1. *The* Perſon *that Intercedes*. 2. *The* Interceſſion *it ſelf*. 3. *The* Perſons *for whom this* Interceſſion *is made*.

SECT. III.

Firſt, If we conſider the *Perſon* that Intercedes, being the Lord *Jeſus Chriſt* himſelf; who is Admirable for his Excellent *Qualifications*, and Great *Intereſt*, that he hath in Him, with whom he Intercedes. As to his *Qualifications*; He is an *Advocate*, that is Wiſe, Faithful, Juſt and Tender-hearted; and therefore doubtleſs, will Plead for us after a Perfect, Exquiſite and Infallible Manner. As to his *Intereſt* in *Heaven*, it is Great. For *God*, with whom he Intercedes, is his *Father*: Now, Who can Speed

better in this *Suit*, than *God*'s own *Son*? *Jesus Christ* is the *Son* of *God* Two manner of wayes: 1. By *Eternal Generation*, according to his *Godhead*; *Psal.* 2. 7. 2. By *Grace* of *Personal Union*, according to his *Manhood*; *Luk.* 1. 35.

If You who are *Earthly Parents*, can find in your Hearts, to Give unto your *Children* when they Ask; How much more then shall *God* Give unto us his *Heavenly Children*, when we Ask of him? But I shall ascend higher.

If *God* our *Heavenly Father* can Give unto us his Adopted *Children*, his *Children* that are only made so; How much more will *God* Give unto *Jesus Christ*, his *Son* by Nature and Generation? If we the *Children* by *Grace*, can prevail so much with *God* the *Father*; How much more then his *Son* by *Generation*, betwixt whom there is an Unity not only of *Nature*, but *Will* also, *Joh.* 10. 32. More-over, see what *God* himself says to *Christ*: *Psal.* 2. 8. *Ask of me, and I will Give thee.*

SECT

SECT. IV.

Secondly, If we consider the *Intercession* it self, 1. In its *Nature*. 2. In its *Perpetuity*. *First*, In its *Nature*; which is a Presenting his *Person*, *Sufferings* and *Merits* unto his *Father*, for what he desires. *Father* (sayes *Jesus Christ*) *let such a* Soul *Persevere*. *Why so* (may the *Father* Reply?) *Because* (sayes *Christ*) *I Suffered to this end*. So that *God* the *Father*, according to his *Justice*, which is Unspotted, sayes to his *Son*; *Be it unto thee as thou wilt*. So, that Matter of our *Saviours* Request is but just and Reasonable: What *Christ* desires, is not desired *Gratis*, upon Terms unbecoming the Holiness and Righteousness of *God* to grant. *Jesus Christ* can Plead *Merit* in his *Prayers*. *Finally*, *God* the *Father* is under a *Covenant*, *Tye* and *Bond* to do what he asks. For he Promised us to *Christ*, (on Condition of his Dying for us) to be his, and Ruled by Him as he pleased: Where-upon *Christ* Accep-

ted, and a *Body* was Prepared for him; and so he *became Obedient unto Death, even unto the Death of the Cross.* So that this Number for whom *Christ* Dyed, is really his, according to the *Fœderal Transaction* between the *Father* and *Him.* Accordingly also the *Mercies* that *Christ* Intercedes for, are as due to him, as the Hire of the Labour is, when the Work is Faithfully done.

Secondly, Let us consider our *Saviours Intercession,* in the *Perpetuity* of it:

He ever Liveth, to make Intercession *for us,* Heb. 7. 25.

Our Names are alwayes upon the Heart and Shoulders of this our Great *High-Priest* before *God.* †*Christ's Intercession* is Importunate and Perpetual. *From hence we may draw* (saith ‖Mr. *Flavel*) *abundant Encouragement against all Heart-Straitnings, and Deadness of* Spirit *in* Prayer.

Thou complainest, thy Heart is Dead, wandring and Contracted in Duty: *but remember,* Christ's *Blood speaks when thou canst not!*

Though

† *His* Intercession *is a Permanent Importunity.*

‖ *Sermon* 13. *on* Heb. 7. 25. *Pag.* 152.

Though the Vigour of thy *Affections* may ſometimes Decay in *Duty*; yet know then, even then *Chriſt* maketh *Interceſſion*: When thy *Prayer* is done, *Chriſt*'s *Prayer* is ſtill going on. His *Praying* is a *Praying without ceaſing*: Yea, he Inceſſantly Prays for us.

Chriſt is a *Mediator* for Ever; and his *Interceſſion* is a Daily *Interceſſion*.

It is the Buſineſs of *Chriſt* now in *Heaven*, to Intercede for us. Behold, *Chriſt* Intercedes for you in *Heaven*: And therefore queſtion not the Duration of your *Faith*.

Many things here occur, that hinder the Permanency, and the Potency of our *Prayers*: But *Chriſt* in *Heaven* meets with nothing, that interrupts his Praying to, and Interceding with the *Father* on our Behalf. *Chriſt Jeſus* is now in the *Exaltation* of his *Prophetical*, *Sacerdotal* and *Regal Office*; and therefore what he Wills, is Granted.

He (Chriſt) *ever Liveth, to make Interceſſion for us.*

SECT.

SECT. V.

Thirdly, If we consider the *Persons* for whom *Intercession* is made, being such whom *God* the *Father* has a Kindness for: Did *Jesus Christ* indeed Intercede for such, that the *Father* was no Well-wisher unto, it were something: But now, these for whom *Christ* Intercedes, are the *Friends* of *God*, and the *Children* of *God*, and the *Brethren* of *Christ*: Therefore these must Persevere. *Jesus Christ* Prays not for the *World*, which is Enmity to *God*; but for a *Select Number*, whom *God* the *Father* has determined to bring to Everlasting *Life* through this Prevalent and Successful *Intercessor* in *Heaven*.

SECT. VI.

Having Finished the *Doctrinal Part*, viz. *Christ*'s *Intercession*, which is an *Act* of his *Priestly Office*, is a Grounds of a *Believers Perseverance* in *Faith*: I shall only Answer this *Inquiry*

ry, that may be made about the *Intercession* of *Christ*.

But why doth Christ *Pray now, seeing he is in* Heaven, *and can do all Things.*

Answ.

1. *Christ* could do all Things, when he was upon Earth, and yet he Prayed.

2. *Christ* Prayeth now in *Heaven*, because as *Man*, he Rejoyceth both to be Subject unto *God*, and to Acknowledge him as the Greater, and the *Author* of all Good.

As *Christ* is *Man*, he ought not to omit those Things, which are proper to *Men*, viz. *Prayer*.

SECT. VII.

For-as-much, as I have only been admitted to make use but of one *Argument*, for the Asserting of *Believers Perseverance*, viz. *Christ's Intercession*, which the *Doctrine* only contained: I shall therefore furnish you only with

with ſome *Scriptures*, that may E-vince this *Truth*, now in the Cloſe. For loath I am, to leave ſuch a Com-fortable *Doctrine* (as this is) Dark; Although what has been ſaid already about it, might ſuffice; yet in re-gard that the Holy *Scriptures* do a-bound with *Arguments* for it, I ſhall juſt touch upon them, and that ſhall be all.

CHAP. XIX.

Containing Eleven Arguments *from* Scripture, *for* Believers Perſeve-rance; *with the Judgement of the* Learned, Antient *and* Modern *a-bout it.*

SECT. I. *Arg.* 1.

Firſt, The *Father* in his *Election* Infallible. *Matth.* 24. 24. *For there ſhall ariſe* Falſe Chriſt[s] *and*

False Prophets, *and shall shew great Signs and Wonders; Insomuch, that (if it were possible) they shall Deceive the very* Elect.

To grant *Apostacy*, would make *Election* Changeable. Mr. *Buckly* in his *Gospel-Covenant*.

Those whom *God* hath Determined to be Saved, shall be Saved, let the Power of *Devils*, Power of *Corruptions*, and Power of this *world* work joyntly together against the *Children* of *God*. The *Elect* cannot be Deceived: There is an *Impossibile* in the Case. *Rom.* 8. also and *vers.* 30.

More-over, whom he did Predestinate, them he also Called; and whom he called, them he also Justified; and whom he Justified, them he also Glorified.

2 Tim. 2. 19. *Nevertheless, the* Foundation *standeth Sure, having this Seal, The* Lord *knoweth them that are his.*

Arg. 2.

Secondly, The *Son* in his *Redemption* shall not be frustrated; *Heb.* 2. 14. *Isa.* 42. 7. *Rev.* 3. 7. *Matth.* 1. 11. *Heb.* 2. 14.

Cer-

Certainly, *Christ* Dyed to some purpose: He would not have Deserted his *Father*'s Bosom and Palace for nought.

Arg. 3.

Thirdly, The *Spirit* in Application of the Benefits of *Christ*'s *Passion*, is Irresistible and Unchangeable; *Zach.* 36. 25, 26, 27, 28, 29. *Isa.* 11. 6. *Luk.* 3. 5.

SECT. II.

Arg. 4.

Fourthly, The *Regeneration* of *God*'s People is Perpetual; 1 *Pet.* 1. 2, 3. 1 *Joh.* 3. 9. *Jam.* 1. 21. *Joh.* 1. 14.

Arg. 5.

Fifthly, The *Love* of *God* to his *Chosen Ones* is Unchangeable; *Joh.* 13. 1. *Jer.* 31. 3. *Isa.* 54. 4, 5, 6, 7, 8. 10.

Arg. 6.

Sixthly, Their *Union* with their Head, *Christ Jesus*, is Unseparable;

Joh.

10. 28. *Matth.* 16. 18. *Hoſ.* 2. 19.

Arg. 7.

Seventhly, The *Kingdom* and *Dominion* of *Chriſt* within them is Invincible; *Luk.* 1. 33. *Luk.* 21. 22. *Dan.* 2. 44. *Pſal.* 2. 9.

Arg. 8.

Eighthly, The *Power* by which they are Supported is Unconquerable; 1 *Pet.* 1. 4, 5. *Pſal.* 73. 24. 1 *Cor.* 1. 8, 9.

Arg. 9.

Ninethly, No *Temptation* ſhall utterly caſt them down; 1 *Cor.* 10. 13. *Matth.* 8. 26.

Arg. 10.

Tenthly, The Saving *Gifts* and *Graces* of *God's Spirit* are without *Repentance*; *Rom.* 11. 29. *Jer.* 32. 40, 41.

Arg. 11.

Eleventhly, All turn for the Beſt to them, that Love *God*; *Rom.* 8. 28.

All

All these *Arguments* (*Christian Reader*) in my Mind, do so Evince the *Truth*, that no Grounds of Doubting can be left.

SECT. III.

Testimonies Antient. 1.

That this *Truth* may not appear as a Novelty, see it owned by the *Church*, and divers *Worthies* Antient and Modern.

Saint *Chrysostome* on *Luk.* 22. vers. 32.

Οὐκ ἔφη ἵνα μὴ ἀφῇσῃ ἀλλ' ὅτι μὴ ἐκλίπῃ τὴν πίστιν. Chrysost.

[*But I have Prayed for thee, that thy* Faith *fail not.*]

——seems to be of this Opinion: *Mark* (saith he,) *he doth not say, I have Prayed for thee, that thou should not Deny me; but, I have Prayed, that thy* Faith *should not Vanish, and be abolished.*

As for *Augustine*, 'tis well known he writ a whole Book of the * *Perseverance* of the *Saints*; in which he has these Excellent Expressions:

* *De Bono Perfever.*

Perſeverance *is a continual Profeſ-* ‖ *Hæc Perſeverantia dicitur eſſe continua Fidei profeſſio & fructuum Fidei demonſtratio: quoniam Electi ſemper retinent Fidem, & aliquos Fidei fructus. Semper ſunt inſtar*

of Faith, *and Demonſtration of the Fruits of* Faith: *Becauſe the* Elect *always Retain their* Faith, *and ſome Fruits of it. They are always as the* Tree planted by the River-ſide, *Pſal.* 1. *verſ.* 3.

They are always held up by the Hand of Jehovah, *and therefore cannot fall.*

They are always like Mount Zion, which cannot be Removed, *Pſal.* 25. *verſ.* 1.

arboris Plantatæ ad rivos aquarum, Pſal. 1. v. 3. *Semper manu* Jehovæ *ſuſtentantur*, Pſal. 37. v. 24. *Sunt ſimiles monti* Sionis, *qui non dimovetur.*

Bernhard in his *Epiſtle* 129. and *Ser.* 71. *Cant.* hath many Excellent Things about *Perſeverance.*

Thoſe who would be further Satisfied, as to the Judgment of the *Fathers*, may find Paſſages enough for that end, Collected to their Hands, in Dr. *Kendal*'s *Sancti Sanciti*, in *English*; and in *Latin* in *Hier. Zanch. De Perſ. Sanct.* in *Miſcell.* V. 3. *Oper.*

† *Alſted*,

† *Theolog. Didact. Scholast. Pag.* 766. *Cap.* 29. *De Conservatione Electorum.*

† *Alsted*, in his Famous Book of *Theology* saith; *That* Perseverance *a Gift, and such a Gift, whereby God doth so firmly keep his* Elect *in a State of* Grace, *as that they shall never fall from thence.*

* Christ. *Theolog. Pag.* 184. *Cap.* 32. *De Sanctorum Perseverantiâ.*

Dr. *Wolleby* in his *System* of *Divinity*, hath *Five Arguments* deduced.

1. From the Certainty of our *Election*; *Matth.* 24. 24. 2 *Tim.* 2. 19.

2. The Certainty of our *Vocation*; *Rom.* 11. 29.

3. The Certainty of our *Faith*, though Weak, if it be True.

4. The Certainty of our *Justification*; *Rom.* 8. *v.* 1.

5. The Certainty of our *Sanctification*; *Phil.* 1. 6.

† *Institut. Lib.* 2. *Chap.* 5. *Sect.* 3.

Calvin was clearly for this Point, as you may see in his *Institutions.*

Luther's Words about this *Doctrine* are many, in divers of his Writings. One Passage of his especially I cannot omit; which I find quoted by Dr. *Manton* in his Notes on *Jude pag.* 58.

‖ *As 'tis impossible to sever the* Leaven *and the* Dough, *when they are once mingled and kneaded together; So* Christ *and a* Believer, *when they are United together, there is no Parting more.*

‖ *Sicut impossibile est massam â pasta separare, &c.*

Melancthon on these Words,——

[*Quis separabit nos a dilectione* Dei?

Who shall separate us from the Love of God?]——

Melancthon *in Epistolam ad* Rom. *Cap.* 8. *Pag.* 170.

—has these Famous Lines, which I shall Transcribe:

Conclusio est totius Consolationis, *Cum* Deus *diligat nos propter Meritum & Intercessionem* Filii, *certissimum est, servaturum esse* Ecclesiam, *etiamsi est infirma, & horribilibus* Furoribus Diabolorum & Impiorum *oppugnatur.*

Disputant autem hîc aliqui, An possit *electus* amittere Dilectionem, quâ eum diligit? *Hæc Quæstio aliena est hoc loco. Dictum est autem alibi,* electos *posse labi, sicut lapsi sunt* Adam, Eva, Aaron, David.

Paulus *autem hic loquitur de* Dile-

ctione, *qua* Deus *universam* Eccleſiam *diligit, & loquitur de* Conſervatione Univerſæ Eccleſiæ. *Deinde etiam de ſingulis Membris, quæ revera per* Fidem *ſunt* Eccleſiæ Membra.

Hæc Dilectio *in* Promiſſione *revelata eſt, quæ affirmat* Deum *ſemper collecturum eſſe* Eccleſiam, *quæ in totâ Eternitate fruetur ejus* Vitâ, Juſtitiâ, *&* Lætitiâ, *juxta Dictum*, Portæ Inferorum non prævalebunt adverſus eam.

Adfirmat item Promiſſio Converſos, *qui verâ Fide inſeruntur* Chriſto, *diligi â Deo: ut* Johan. 14. *dicitur*; Si quis diligit me, ſermonem meum ſervabit. *De hâc* Certitudine *hic loquitur, quâ* Conſervationem univerſæ Eccleſiæ *ſcimus certam eſſe. Certò etiam ſcimus, ſingulos perſeverantes in* Fide *ſalvos fore. Addit igitur, Servabitur* Eccleſia, *etiamſi erunt magna* Certamina; *& oppugnabitur variis modis* dulcedine Vitæ, metu Mortis, inſidiis Diabolorum, terroribus Tyrannorum *&* Exercituum. *Nam* Tyrannos *nominat* Ἀρχὰς, Exercitus *autem* Δυνάμεις, *videlicet*, Tota agmina perſequentium

SECT

SECT. IV.

Modern Teſtimonies. 2.

WE † *are in a better State by* Chriſt, *than we ſhould have been in, if we had continued in* Adam; ſpeaking of *Perſeverance.*

† *B.* Uſher's *Body of Divinity.*

I ſhall Tranſcribe a *Letter* concerning Falling away from *Grace*, by that Incomparable Prelate, * *Joſeph Hall.*

* *The Shaking of the* Olive-Tree, *Pag.* 389.

"My good Mr. *B.* you ſend me "*Flowers* from your *Garden*, and look "for ſome in return out of mine: I "do not more willingly ſend you "theſe, than I do thankfully receive "the other. I could not keep my "Hand from the Paper, upon the "Receipt of your *Letters*, though "now in the Midſt of my Attendance. As my Deſire of your Satisfaction calls me to Write ſomething; ſo my other Employments force me to Brevity, in a *Queſtion*

" wherein it were easie to be end-
" less.

" I am sorry, that any of our New
" *Excuti-fidians* should pester your
" *Suffolk*; although glad in this, that
" they could not light upon a Soyl
" more Fruitful of able *Oppugners*.
" It is a Wonder to me, to think,
" that Men should labour to be Wit-
" ty to rob themselves of Comfort.
" *Good Sir*, Let me know these New
" *Disciples* of *Leyden*, that I may
" Note them with that Black Coal
" they are worthy of: *Troublers* of
" a better *Peace* than that of the
" *Church*, the *Peace* of the *Christian*
" *Soul*. They pretend *Antiquity*;
" What *Heresie* doth not so? What
" marvel is it, if they would wrest
" *Fathers* to them, while they use
" *Scripture* it self so Violently? For
" that their First Instance of *Hymeneus*
" and *Alexander*, how vain is it, like
" themselves?

" Nothing can be more plain,
" than that those Men were Gross
" *Hypocrites*; who doubts therefore,
" but they might fall from all that

" Good,

"Good, they pretended to have: "What is this to prove, that a True "*Child* of *God* may do ſo? But "(ſay they) theſe *Men* had *Faith*, "and a Good *Conſcience*: True, ſuch "a *Faith*, and Goodneſs of *Conſcience*, "as may be incident unto a *Worldly* "*Counterfeit*. Yea, but (they re-"ply) a True *Juſtifying Faith*: I "think, ſuch an one as their own; "Rather, I may ſay, Theſe *Men* de-"ſerve not the Praiſe of *Hymeneus* "his *Faith*; which is nothing in this "place, but *Orthodox Doctrine*. How "oft doth St. *Paul* uſe the *Word* ſo to "his *Timothy*. 1 Tim. 4. 1.

"*In the latter Times ſome ſhall de-*"*part from the* Faith (Interpreted in "the next Words) *And ſhall give* "*Heed to* Spirits *of* Error, *and* Do-"ctrines *of* Devils. And 2 *Tim.* "3. 6. he deſcribes his *Falſe-Teach-*"*ers* by this Title, *Reprobate, concern-*"*ing the* Faith; which I think, no "Man will Expound of the *Grace*, "but the *Doctrine*. Yet (ſay they) "there is no neceſſity binds us to "that Senſe here. But the Scope of

" this Place compared with others,
" may Evince it. That which fol-
" lows, plainly points us to this
" Meaning, (that they might learn
" not to Blaſpheme:) Their *Sin* was
" therefore an *Apoſtacy* from the *Do-*
" *ctrine* of the *Goſpel*, and caſting
" foul Aſperſions upon that *Profeſſi-*
" *on:* So that an *Oppoſition* to whole-
" ſom *Doctrine* was their Ship-
" wrack. They except yet: A Good
" *Conſcience* is added to this *Faith*:
" Therefore it muſt needs be meant
" of *Juſtifying Faith.* Do but turn
" your Eyes to 1 *Tim.* 3. 9., where
" (as in a *Commentary* upon this
" Place) you ſhall find *Faith*, and a
" Good *Conſcience* ſo conjoyned, that
" yet the *Doctrine*, not the *Vertue* of
" *Faith* is ſignified: St. *Paul* deſcribes
" his *Deacon* there, by his *Spiritual*
" *Wealth.*

" Having the *Myſtery* of *Faith* in
" Pure *Conſcience*, no Man can be ſo
" Groſs, to take the *Myſtery* of *Faith*
" for the *Grace* of *Faith*; or for any
" other, than the ſame *Author* (in
" the ſame *Chapter*) calls *The My-*
" *ſtery*

"ſtery of *Godlineſs*. It is indeed fit, "that a Good *Conſcience* ſhould be "the *Coffer*, where Truth of *Chri-*"*ſtian Doctrine* is the *Treaſure*. There-"fore both are juſtly commanded "together: And likely each accom-"panies other in their Loſs. And "that of *Irenæus* is found true of all "*Hereticks*; *Sententiam impiam, vi-*"*tam luxuriоſam*, &c. Yea, but "*Hymeneus* and *Alexander* had both "theſe then, and loſt both.

"They had both in outward Pro-"feſſion, not in inward Sincerity; "That *Rule* is Certain and Eternal; "*if they had been of us, they had con-*"*tinued with us.* Nothing is more "ordinary with the *Spirit* of *God*, "than to ſuppoſe us ſuch as we pre-"tend; that he might give us an "Example of *Charity* in the Cenſure "of each other: Of which kind is "that noted Place, *Heb.* 10. 29. "*And counted the* Blood *of the* Teſta-"ment, *where-with he was Sanctified, "an Unholy Thing:* And thoſe unu-"ſual *Elogies*, which are given to "the *Churches*, to whom the *Apo-*

" ſtolical *Letters* were Directed.

" This Place therefore intends no
" other, but that *Hymenæus* and *Alex-*
" *ander*, which were once *Profeſſors*
" of the *Chriſtian Doctrine*, and ſuch
" as lived orderly, in an Unblame-
" able, and outwardly Holy Faſhion
" to the World; had now turn'd
" their *Copy*, caſt off the *Profeſſion*
" which they made, and were fallen
" both to Looſneſs of *Manners*, and
" Calumniation of the *Truth* they had
" abandoned.

" For that other *Scripture*, *Rom.* 8.
" 12, 13. no Place can be more ef-
" fectual, to cut the Throat of this
" Uncomfortable *Hereſie*. St. *Paul*
" writes to a Mixt Company: It
" were ſtrange, if all the *Romans*
" ſhould have been truly Sanctified.
" Thoſe which were yet Carnal,
" he Threats with Death: *If ye live*
" *after the* Fleſh, *ye ſhall Die*.

" Thoſe which are Regenerate,
" (contrary to the Wicked *Paradox*
" of thoſe Men) he aſſures of
" Life: *If ye Mortify the Deeds of*
" *the* Fleſh *by the* Spirit, *ye ſhall Live*.

" How

How doth he Exclude the *Spirit* "of Bondage to Fear, which theſe "good Guides would lead in again? "How confidently doth he aver the "Inward *Teſtimony* of *God*'s *Spirit* "to ours; and aſcribes that Voice "to it, which bars all Doubt and "Diſappointment; and tells us by the "Powerful Aſſurance of this *Abba*, "We are *Sons*, and if *Sons*, *Heirs*, "*Co-heirs* with *Chriſt*?

"Let them now go on, and ſay; "That *God* may Diſ-inherit his own "*Son*, that he may Caſt off his *A-* "*dopted*: But, ſay they, to the ſame "*Regenerate Perſons* he applies theſe "Two Clauſes; and ſaith at once, "*Ye have Received the* Spirit *of* A- "doption; And yet, *If ye walk after* "*the* Fleſh, *ye ſhall Dye*. What fol- "lows of this *Commination*? Any "*Aſſertion* of the Poſſibility of *Apo-* "*ſtacy* in the *Regenerate*? Nothing "leſs. Theſe Threats are to make "us take better hold, and to walk "more warily. As a *Father* that "hath ſet his Little *Son* on Horſe- "back, (it is *Zanthies* Compariſon) "bids

" bids him hold fast, or else he shall
" fall, though he uphold him the
" while; that both he may cause
" him hereby to sit fast, and call
" the more earnest for his Suppor-
" tation. But the Scope of the Place
" plainly extorts a Division of *Car-*
" *nal Men* and *Regenerate*. The
" *Threats* are propounded to the One,
" the *Promises* and *Assurance* to the
" Other: And therefore no Touch
" from hence, of our Uncertainty in
" a Confessed Estate of *Renovati-*
" *on*.

" For that *Matth.* 12. 43. The *A-*
" *podosis*, or *Inference* of the *Parable*
" might well have stopt the Mouths
" of these *Cavillers*: For you shall
" find in the End of it: *So shall it*
" *be with the Wicked Generation*. I sup-
" pose, no Man will be so Absurd,
" as to say, These *Jews* had former-
" ly received True *Justifying Faith*:
" How should they, when they re-
" jected the *Messias*? And yet of
" them is this *Parable* spoken by our
" *Saviours* own Explication. *Maldo-*
" *nate* himself, a Learned & Spightful

" *Jesuite*,

"*Jesuite*, can Interpret it no other-
"wise. *Ideò* Christus *hoc dixit, ut*
"*doceret, pejores esse Judæos, quàm si*
"*nunquam Dei legem & cognitionem*
"*accepissent.* And to this purpose he
"cites *Hilary, Hierom, Beda.* And
"this Sense is so clear, that unless
"the *Seven Devils* had found Har-
"bour in the dry Hearts of these
"Men, they could not so grosly Per-
"vert it. *Quench not the* Spirit,
"1 *Thess.* 5. will never prove a Fi-
"nal or Total Extinction of *Saving*
"*Grace* The *Spirit* is Quenched,
"when the Degrees of it are abated;
"when the Good Motions thereof
"are by our Security let fall. We
"grant, the *Spirit* may be Quench-
"ed *in tanto*, not *in toto.* Or if we
"should so take it, as they desire;
"I remember *Austin* Parallels this
"Place with that other to *Timothy*;
"*Let no Man despise thy Youth:* Note
"(saith he) That the *Spirit* can be
"Quenched, or that *Contempt* can
"be avoided; but that in the one
"we may not endeavour to do that,
"which may tend towards this

"Wrong

" Wrong to the *Spirit*; and in the
" other, that we ſhould be careful
" not to do that, which may pro-
" cure Contempt. The Place I re-
" member not directly; But *Nume-*
" *ros memini, ſi verba tenerem:* But in
" all likelihood, that Place ſounds
" quite another way; as may ap-
" pear by the Connexion of it
" with thoſe two Sentences follow-
" ing. As if he ſhould have ſaid;
" Diſcourage not the *Graces*, that
" you find in any of your *Teachers*;
" Deſpiſe not their *Preaching*; Try
" their *Doctrines*. And now, What
" is this to the Falling away from
" *Grace*? Which of us do not Teach
" the Neceſſity of *Perſeverance*? He
" only that Endures to the End, ſhall
" be Saved. *Be Faithful to the* Death,
" *and*, &c.

" But he that hath Ordained we
" ſhall be Saved, hath Ordained our
" *Perſeverance*, as a Mean to this *Sal-*
" *vation*; and hath appointed theſe
" ſharp Advices, as the Means and
" Motives of our *Perſeverance*: So as
" he that ſhall be Saved, ſhall alſo

" En-

Endure to the End; *Becauſe no Man ſhall pluck them out of my Hand*, ſaith *Chriſt*. How evidently doth the *Spirit* of *God* proclaim our Certainty againſt theſe *Doubt-Mongers?* Every where is he as full of *Aſſurance*, as theſe Men of *Diſ-comfort*. *He that is Born of* God, *ſinneth not, neither can ſin; becauſe he is Born of* God, *and the* Seed *of* God *remains in him:* What an Invincible and Irrefragable *Conſolation* is this? The *Seed* of *Life* is Sown in the Hearts of the *Elect*; Tho they could be Dead to themſelves, yet to *God* they cannot. And what a Suppoſition is that of *Chriſt*; *That if it were poſſible, the very* Elect *ſhould be Deceived? Deſponſabo te mihi in perpetuum*; and a Thouſand of this Strain; which your Exerciſe in thoſe *Holy Leaves* hath (I doubt not) abundantly furniſht you withal. Hold faſt then (my Dear *Friend*) this Sure *Anchor* of our Undeceivable *Hope:* And Spit in the Face of *Men* or *Devils*, that ſhall go about to

1 Joh. 3. 3.

" ſlacken

" ſlacken your Hand. Let theſe
" Vain *Spirits* ſing *Deſpair* to them-
" ſelves: For us, *we know whom we*
" *have Believed.*

" Thus hath my Pen run it ſelf
" out of Breath, in this ſo Impor-
" tant a *Demand*; and much ado have I
" had to Reſtrain it: Neither would
" I give you one Hour's Intermiſſion
" to my *Anſwer*; which I know,
" your Love cannot but accept, as
" that which comes from an Heart
" Zealous both of *God* and You.

A Practical Commentary on Jude, *By* Tho. Manton *D. D. Pag.* 57, *&c.*

I ſhall now add the Teſtimony of Another; who ſpeaking of a *Believers Perſeverance*, the Grounds of it, tells us thus:

" There are ſome Grounds on *God*
" the *Father*'s Part; *viz.* His Ever-
" laſting *Love*, and All-ſufficient
" *Power*. 2. There are Grounds on
" *Chriſt*'s Part; His Everlaſting *Me-*
" *rit*, and Cloſe *Union* between him
" and us, and Conſtant *Interceſſion*.
" 3. On the *Spirits* Part, there is a
" Continual *Influence*, ſo as to main-
" tain

tain the *Eſſence* and *Seed* of *Grace*, " &c.

Another alſo ſayes this:

" Are you in *Chriſt Jeſus?* Here's " Comfort as to your *Perſeverance*, " *Stability* and *Fixedneſs* in the State " of *Grace*.

Doctor Jacomb *on* Romans, *pag.* 83.

Another alſo ſayes, ſpeaking of *Believers Union* with *Chriſt*:

" Here we may conſider the Main " Foundation and Reaſon of the *Saints* " *Perſeverance*.

Mr. Caſes *Mount Piſgah. Part* 1. *Pag.* 39. &c.

CHAP.

CHAP. XX.

Containing a Uſe *of* Information *and* Reprehenſion.

SECT. I.

Uſe 1. *Of* Information.

IS it ſo then, *That the* Faith *of* Elect Believers *is ſo* Secure *by Vertue of* Chriſt's Interceſſion, *as that it ſhall never Totally and Finally fail, let the* Devil *ſtrike never ſo hard, or often at it?*

Then hence may be infer'd the Excellency of the *Goſpel*, above that of the *Law*; of the *Second Adam*, above that of the *Firſt*; of the *Evangelical Righteouſneſs*, above that of the *Legal*. Sirs, *Adam* was created Perfect, but he could not keep himſelf ſo; for being left in that State to the Freedom of his own *will*, he ſoon fell: But we that are under the *Goſpel Diſpen-*

Diſpenſation, are not left to the Freedom of our own *Will*. Here's our Excellency! Here's our Happineſs! and Here's our Unſpeakable Priviledge! That if once we can but get into *Chriſt*, we need not fear a Final *Apoſtacy*. I do not diſſwade from the Duty of *Fear*, but from the Sin of *Fear*. 'Tis not here *in* and *out*; *in* to Day, and *out* to Morrow: But 'tis Once in *Chriſt*, and Ever in *Chriſt*; Once a *Believer*, and ever a *Believer*. *Eve* hath Thrown us down, but *Chriſt* hath Rais'd us up: *Eve's Tree* of *Knowledge* of *Good* and *Evil* hath Thrown us down; but *Chriſt* the *Tree* of *Life*, hath Rais'd us up. St. *Gregory* is no afraid to ſay; *O happy! happy, happy Man was* Adam, *that ever he ſo Sin'd and Tranſgreſs'd; becauſe by this Means both He and We have found ſuch Plentiful* Redemption, *ſuch Ineſtimable* Mercy, *ſuch Superabundant* Grace, *ſuch* Felicity, *ſuch* Eternity, *and ſuch* Life *by* Chriſt's Death! As the Death of the *Lion* was *Sampſon's* Suſtenance, ſo *Chriſt's* Gall is our Honey; and the Bitter

* *O felix* Culpa *quæ talem ac tantum meruit habere* Redemptorem.

Death of *Christ* on the Croſs, is the Sweet Life of *Man*, and the *Baſis* of a *Believer's Perſeverance*.

SECT. II.

Uſe 2. *Of* Reproof *and* Terrour.

Secondly, If this be ſo, Then this ſtrikes *Terrour* to the *Devils*, and *Reproof* to ſuch (who-ever they be) that do Oppoſe this Soul-Chearing *Doctrine*. *Terrour* unto the *Devils*, in that they may ſtrike hard, and again, and again; yet the *Faith* of *Elect Believers* ſhall not Fail. *Reproof* unto ‖ ſuch, who are not aſhamed to ſay; That *God* may Crown a Man one Day, and Un-crown him the next: Such who bluſh not to ſay; That a Man may be Happy, and Miſerable; under *Love*, and under *Wrath*; an *Heir* of *Heaven*, and a *Fire-brand* of *Hell*; a *Child* of *Light*, and a *Child* of *Darkneſs*; and all in an Hour's time: What Miſerable *Comforters* are theſe? And, What Soul-diſquieting, unſettling and diſtracting *Doctrine* is this!

‖ *Arminiaus.*

CHAP.

CHAP. XXI.

Containing a Uſe *of* Caution, Comfort *and* Counſel.

SECT. I.

Uſe 3. Of Caution.

Thirdly, By way of *Caution:* Take heed of Preſuming, in ſaying to thy ſelf; Thou art Secure, and therefore mayeſt do as thou liſts. Let not this *Doctrine* open a Gap to *Licentiouſneſs*, and puff you up with *Pride*. Such that take this to be the Scope of this *Doctrine*, do much miſtake it. This is juſt as if a Man ſhould ſay; ——

I am now in the Boſom of Grace, *but I would be caſt down into* Hell.

Who would argue thus? 'Tis the *Devil's Divinity*, and juſt as if a Man ſhould ſay; ——

Becauſe God *hath decreed how long*

I ſhall Live, (Job 14. 5.) *therefore I will not eat Bread, but live in the Neglect of all Means that preſerve Life.*

We muſt remember this, That *God* hath joyned the End and the Means together.

2 Theſſ. 2. 13 *But we are bound to give Thanks alwayes to* God *for you*, Brethren, *Beloved of the* Lord; *becauſe* God *hath from the Beginning choſen you to* Salvation, *through* Sanctification *of the* Spirit, *and* Belief *of the* Truth.

Though your Time here below is an *Appointed Time*, yet you muſt carefully avoyd *Poiſon*; and Eat, and Drink, and uſe *Phyſick* to Preſerve your *Life*.

On *Jude*, Pag. 55.

We do not ſay, (ſaith Dr. *Manton*) *That a* Believer *is ſo ſure of his* Conſervation *in a State of* Grace, *as that he needeth not to be wary and jealous of himſelf:* 1 Cor. 10. 20. Let him that Standerh, take heed, leſt he Fall. *There is a Fear of* Caution, *as well as a Fear of* Diffidence *and* Diſtruſt.

And

And there is a great deal of Difference between weakning the Security of the Fleſh, *and our Confidence in* Chriſt. *None more apt to ſuſpect themſelves, than they that are moſt ſure in* God; *leſt by Improvidence and Unwatchfulneſs they ſhould yield to Corruption.* Chriſt *has Prayed*, That *Peter*'s Faith might not fail; *yet he biddeth him, with the reſt of of the Apoſtles*, To Watch, *Luk.* 22. 40, and 46.

SECT. II.

Uſe 4. *Of* Comfort.

Fourthly, Here is a *Uſe of Comfort* to us, that are *Believers*, and that have an Intereſt in *Chriſt*'s *Interceſſion*. Here is *Comfort* under Fears of *Barrenneſs*, and here is *Comfort* under Fears of *Falling away*.

Firſt, Here is *Comfort* under Fears of *Barrenneſs*: I am afraid (ſaith the *Soul*) leſt my *Faith* quite Fails, and ſo grow Dead at laſt; proving juſt like the Barren *Fig-Tree* in the *Goſpel*, which was Curſed. But for thy

Comfort know, *Christ* prayeth, *That thy* Faith *may not fail.* T'is granted, the *Devil* will *Sift* thee, and *Winnow* thee, and Level all his *Temptations* against thy *Faith.* Thou art a *Branch* of that *Vine, Christ Jesus*; therefore shalt never cease yielding of *Fruit.* As long as there is a Fulness in *Christ, Believers* shall never Want. This Holy *Vine* (*Christ,*) being Replenished with *Sap,* the *Branches* cannot choose but be Fruitful. As long as the *Root* Lives, the *Branches* shall never Die. Besides,

† *Vide* Leigh *on the* Promises, *Pag.* 236.

Saints should read † *Promises,* that are made to them in case of *Spiritual Barrenness.*

I am the Lord *thy* God, *which Teacheth thee to profit,* Isa. 48. 17.

In the Wilderness shall Waters break out, and Streams in the Desert; and the * *Parched Ground shall become a Pool, and the Thirsty Land Springs of Water,* Isa. 35. 6, 7.

* That is, the most Barren *Heart* shall abound with *Grace.*

Secondly, Here is Comfort under Fears of *Falling away.* I am afraid (saith the *Christian,*) that I shall be quite out of Breath, before I get to *Heaven;*

Heaven; either I ſhall be blown down by *Satan*'s *Temptations*, or faint under *Sufferings*. But know, thou haſt *Omnipotency* to Support thee; Thy *Faith* is Sheltered under the *Wing* of *Chriſt*, and Supported by the *Interceſſion* of *Chriſt*: So that it is *Secure, let the* Devil *ſtrike never ſo hard, or often at it.*

Adam, that Grew upon his own *Root* of *Innocency*, ſoon Withered: But thou haſt *Chriſt* for thy *Root*; therefore thy *Grace* ſhall Flouriſh into *Perſeverance*. *Believers*, *Chriſt* holds you: 'Tis not your Holding of *Chriſt*, but *Chriſt*'s Holding of you, that Preſerves you. He it is, that for thee Repels the *Force* of *Temptation*, Over-powers the *Rellicks* of *Corruption*, and increaſeth the *Sparkles* of *Grace*.

SECT. III.

Use 5. *Of* Counsel.

Fifthly, Here is a *Use of Counsel*, which hath a Double Aspect: 1. To *Believers*. 2. To *Unbelievers*.

First, To *Believers*. Doth *Christ* in *Heaven* Intercede for you? Then (first) keep you close to your Duty on *Earth*. *Christ* neglects not Praying for you in *Heaven*; do not you then neglect Praying for your selves on *Earth*. *Christ* is ready in *Heaven*, to present your Petitions to *God*, upon your presenting your Petitions to him. (1.) If *Christ* ceaseth not Praying for you, do not you cease then Praying for your self. (2.) If *Christ* Prays and Pleads for you in *Heaven*, then do you Plead for him on *Earth*. *Believers* themselves have oft-times many *Accusers*; *viz.* The *Devil*, *Evil Men*, and *Conscience*; and when any of these do Accuse them, *Christ* is then ready in *Heaven* to Plead. Seeing then, that *Christ* Intercedes for you,

you, and Pleads for you, when you are Accuſed and Diſhonoured; do you Plead for Him, for his Honour, and for his Intereſt when Aſperſs'd by the World. (3.) Doth *Chriſt* in *Heaven* Intercede for *Believers?* Then let *Believers* aſcribe *Perſeverance* to him; looking upon it, as his own Gift. Let *Chriſt* have what is Due from you: Pay (I ſay) the *Tribute* of your *Gratulation* unto him.

Secondly, To *Unbelievers*. Doth *Chriſt* Intercede in *Heaven* for *Believers?* Then what will become of *Unbelievers?* Hereupon I adviſe you, to Repair to ‖ *Chriſt*. No Intereſt in *Chriſt*, no Intereſt in his *Interceſſion*: Therefore, inſtead of *Chriſt*'s *Blood* Crying to *God* for you, it ſhall Cry to *God* againſt you. He that is an *Interceſſor* for ſome, ſhall be an *Accuſer* to others: Yet now, every *Unbeliever* deſpiſeth *Chriſt*'s *Interceſſion*, and treadeth it under Foot. *Chriſt*'s *Death*, *Victory*, *Conqueſt*, *Merits*, *Spirit*, *Graces* and *Interceſſion* are nothing at all to Perſons, that are in an Unbelieving

‖ *The greateſt Inducement that I know of, whereby to perſwade* Sinners *to get into* Chriſt, *is* 1. *The Miſery that they are in, by being out of him.* 2. *The Happineſs they would be in, were they in him.*

ving State. No Intereſt in any of theſe Benefits, unleſs you have Union with the *Donor* of them: 'Tis *Union* with *Chriſt*, that gives us a Title to all the *Priviledges* of *Chriſt*. If thou haſt not *Chriſt*, thou haſt none of *Chriſt*'s. How Deplorable therefore is the Caſe of *Chriſt-leſs Souls?* They cannot argue any thing of Comfort, from what he has done: *Chriſt*'s *Death*, *Merits* and *Sufferings* avails them not. Here is no Comfort to be ſpoken to you, till you get into *Chriſt*.

Ah then! What do Men and Women do, in rejecting the Tenders of *Grace*, and the Offers of *Chriſt* in the *Goſpel? To Day therefore, if you will Hear his Voice, Harden not your Hearts.* Verily, he that now waits, and ſtands at the Door Knocking, will ere long give over, and Knock at your Hearts no more. Poſſeſs your *Souls* therefore with an Holy Impatience, until ſuch time you can ſay; *Chriſt is come! Chriſt is come!* Methinks, it ſhould be a Burden for you

* *What were the* Old World *the better for Hearing of an* Ark, *when they would not get into it? So what are we the better for Hearing of* Chriſt, *if we will not get into him?*

you to Live, unleſs *Chriſt* is Formed in you: An Intereſt in him will render your *Lives* Pleaſant, and your *Death* Gainful. Be convinced therefore, of the Abſolute Need of a *Saviour*; by conſidering, that till you are in him, you can have no Intereſt in his *Interceſſion* and *Satisfaction*, the Great Effect of his *Prieſtly Office*: That no *Mercy* will be a *Mercy* unto you, till then; but rather *Curſes*, and given in Judgment to you. And this is the Exact *Pourtraiture* of every *Chriſt-leſs* Man and Woman.

CHAP

CHAP. XXII.

Wherein part of the Laſt Doctrine *is handled.*

SECT. I.

The Fifth and Laſt *Doctrine* is this:

Doctrine.

Thoſe whom *God* hath Done much for, ſhould be much in Doing for others.

When thou art Converted, ſtrengthen thy Brethren.

I Shall Proſecute this *Doctrine* in this wiſe: 1. *In what Senſe we are to underſtand* God's *Doing much for a* Perſon. 2. *What it is that ſuch whom* God *has Done much for, ſhould be in Doing for others.* 3. *Confirm the* Doctrine. 4. *Apply it.*

SECT.

SECT. II.

Firſt, In what Senſe we are to underſtand *God*'s Doing much for a *Perſon*; or when it may be ſaid, *God* doth much for a *Perſon*. Now *God* may be ſaid to do much for a *Perſon* Two wayes: 1. To his *Body*. 2. To his *Soul*.

(1.) To his *Body*. By *Body*, I underſtand all Things relating thereunto; as *Life*, *Health*, *Eſtate*, *Good Name*, and *Negotiations*.

Firſt, *God* has done much for ſuch, whoſe Threads of *Lives* he has lengthned out: Once thou waſt Heartſick, Crazy, and by no means could hold up thy Head, expecting *Death* every moment; and by reaſon of exceeding Tortures, it was a Burden for thee to Live. *Medicines* proved Ineffectual, *Phyſitians* Deſpaired, *Friends* gave thee over; and a Dead Man thou waſt in the Expectation of all. Yet lo! † *God* Miraculouſly raiſes thee up, ſmiles on thee, by Renewing

† *Reſtituet eum* Deus, *qui antea morti vicinus fuit, & longiore vita donabit.* Mollerus.

ing thy *Life*; and with Good *Hezekias*, adds *Fifteen Years* more unto thee.

Now here *God* Does much for a *Person*, with Reſpect to his *Life*.

Secondly, *God* has done much for ſuch, whoſe *Healths* he has Preſerved. Soundneſs of *Body* is a great Mercy: What is *Life?* what is *Riches?* what is *Honour*, without *Health?* Theſe Things ('tis granted) in Conjunction with *Health*, are Pleaſing unto Man: But *Health* not Enjoyed, will render all the former things Unprofitable.

Now here *God* Does much for a *Perſon*, with Reſpect to his *Health*.

Thirdly, Eſtate. *Omni rerum copia affluet:* Once thou waſt Poor; not a Penny in thy Purſe, nor a Piece of Bread in thy Cubboard. But now thy Caſe is changed from Worſe to Better: The Candle of *Proſperity* ſhines upon thee, and an Flouriſhing Eſtate, thou haſt now about thee.

Here is *God*'s Doing much for a *Per-*

Perſon, with Reſpect to his Eſtate.

Fourthly, *God*'s Doing much for a *Perſon*, is ſometimes diſcover'd in a Man's *Good Name*, being Beſtowed and Preſerved. Once a Cloud of Infamy and Reproach was drawn over thy *Name*; but now it is diſſipated and ſcattered. A *Good* * *Name* is one of the Greateſt Bleſſings upon *Earth*; No Chain of Pearl doth ſo Adorn, as this. How many are there in the World, that are ſtill paring off the Credit of their Neighbours? And they make thick Parings; they ſometimes pare off all that is Good; nothing is left but the *Core*. The *Children* of *God* are thus oft-times ſerved: It was *David*'s Complaint; *Pſal.* 35. 11.

They laid to my Charge, Things which I knew not.

Surius the *Jeſuite*, reported of *Luther*; That he learnt his *Divinity* of the *Devil*, and that he died Drunk: But *Melanchthon*, who wrote his *Life*, affirms; That he died in a moſt Holy, Pious manner, and made a moſt Ex-

* Valentinian *the* Emperour, *did decree*, Capitali ſententiæ ſubjugandum; *That he who was openly Convicted of this Crime of* Slander, *ſhould Die for it.*

And Pope Gregory *did decree, That ſuch a Perſon ſhould be* Excommunicated.

Excellent *Prayer* before his *Death*. Has *God* now preſerved or delivered thy *Good Name* from the Unmercifulneſs of others, What is this, but a doing much for thee, with Reſpect to thy Name?

Fifthly and *Laſtly*, *God* has done much for thoſe, whom he hath Bleſſed in their *Negotiations*. When thou didſt firſt ſet forth in the World, what Cares and Fears did diſtract thee, leſt thou ſhouldſt not do well, and ſo become *Bankrupt?* But now, contrary to thy Fears, *God* has Proſper'd thee; and a Brave Trade thou haſt, and Bleſſed thou art in thy Building, Planting, Journeying; or what ever thou goeſt about: The Honey-Comb of a Bleſſing ſhall be ſtill dropping upon thee.

Thus much concerning *God*'s Goodneſs with Reſpect to the leſs Noble Part of a *Man*; *viz.* His *Body*.

SECT

SECT. III.

I now come to consider in what Sense *God* may be said to *do much* for a *Person*'s † *Soul*, which is the most Noble Part of him. The *Body* is but a Shadow, the *Soul* is the Substance: The *Body* is but a Shell, the *Soul* is the Kernel: The *Body* is but a Cabinet, the *Soul* is the Jewel. The *Soul* is the *Man* of the *Man*: The *Soul* of *Plato* is *Plato*..

But to proceed to the *Point* in Hand, *viz.* How *God* may be said to *do much* for our *Souls*; see made forth, as followeth.

† *The* Soul *is the Princely Part, crowned with* Reason: *It is* Dei insignita imagine; *It carries in it some Faint* Idea, *or Resemblance of the* Trinity, Bern.

SECT. IV.

God can never be said (in a strict Sense) to *do much* for the *Soul* of a *Man*, till such time he Converts it to Himself: So that, it will not be out of the way, to Enquire a little into the Nature of *True Conversion*. But this would be too large a Field for me

to enter in; and therefore, I shall only touch briefly upon it.

SECT. V.

True Conversion consists in a Change upon the *Inward* and *Outward Man*: 1. In a Change upon the *Inward Man*; which I shall only insist on.

First, The *Understanding* is turned from Darkness unto Light. Horrible Ignorance of *God*, and the Things of *Salvation*, covers the *Soul* of every *Man*, as Darkness upon the Face of the Deep. Unconverted *Persons* are therefore called *Darkness* in the very Abstract, (*Ephes.* 5. 8.) and that because of their Original, Acquired and Judicial *Blindness*, which their Minds are possest with. All the World is said to sit in Darkness; From whence may be gathered, That by || *Nature* we are desperately Ignorant about *God*, and the Things of *God*: Which made our *Saviour* to say to *Peter* upon his Confession;

|| *By* Nature *there is a very* Chaos *upon the* Understanding.

Flesh

Flesh and Blood had not Revealed these Things unto him.

In the State of *Integrity*, our Minds were furnished with all Glorious Perfections and Abilities, as the Firmament with *Stars:* There was *Sapience* in respect of *God*, *Science* in respect of all Natural Things to be known, and *Prudence* in respect of all Things to be done.

But since the *Fall*, *Man* has received such a Bruise in his *Understanding*, as that unless *God* Recovers it, it will remain for ever Irrecoverable. Therefore the first Thing that *God* doth, in order to *Conversion*, is to set up a *Light* in the *Soul*, and take off that Vail of *Darkness*, which has over-spread it. So that, *God does much* for the *Soul*, in helping of the *Understanding*, and doing much for it.

Secondly, Our * *Memories* are in part (by *Conversion*) Cured. Oh! the Sinful Weakness, Barrenness and Pollution of our *Memories!* How *Tenacious* is it, with Respect to *Evil?*

* Memory *is in a great part the* Understanding, *knowing Things as they are past.*

Therefore Auſtin, *and others following him, make Three* Powers *or* Faculties *in the Rational Part of a* Man; *His* Underſtanding, *his* Will *and* Memory; *which they call the* Created Trinity.

But, How *Fallacious* is it, with Reſpect to *Good?* Why is it, that many can better Remember a Piece of *News*, than a Line of *Scripture?* That little *Children* can better Remember *Obſcene Songs* and *Ballads*, than the *Principles* of *Religion*, or a Good *Sermon?* The *Memory* by Nature, is like a *Sieve*, that lets the *Corn* and Weighty *Grain* fall through; but the Light, Refuſed *Stuff*, that it Retains: Thus what is Solid, and would do thy *Soul* Good, that quickly paſſeth away. Hence it is, that many of our *Hearers* are ſo Unprofitable as they are: They forget the Good *Sermons* they Hear; and go from *Church* no more better'd, than the Stones in the Wall: But now, where *God* intends to *do much* for the *Soul*, he then does help the *Memory*, and Cures it in part of its Weakneſs, Pollution and Unfaithfulneſs. The *Memory* will then Retain all manner of *Good*; ſomething of *Good* in every Thing: or at leaſtwiſe, it will be better in Remembring *Spiritual* Things, than *Carnal* Things. If not

all the *Sermon*, part of the *Sermon* the *Soul* can now carry away with her: Yea, and ſhe can tell what *Sermon* among divers, ſo many Years paſt, at ſuch a Time, in ſuch a Place, and by ſuch a Perſon, did her good. So that a Wonderful Change is here paſs'd upon the *Memory*, to the juſt Admiration of the *Free-Grace* of *God*.

Thirdly, Where *True Converſion* is, a Change is alſo on the ‖ *will* of *Man*; that Great *Faculty*, which will either be the Chair of *Luſt*, or Throne of *Grace*. We may ſay of it, what the *Prophet* did of the *Figs*; *Thoſe which were Good, were very Good; and that were Bad, were very Bad.* The *will* in *Innocency* was Regular; it did Eccho to *God*'s *will*: But ſince the *Fall*, though it retains its Freedom in *Moral Actions*; yet as to *Spiritual*, it is depraved. *If the* Will *could ceaſe from Sinning*, (ſaith *Bernard*) *there would be no* † Hell. Since the *Fall* the *will* is not only Impotent, but Obſtinate. *Acts* 7. 51.

‖ *The* Will *is the* Primum Mobile, *the great Wheel in the* Soul, *that moves all the* Affections.

† *Ceſſet voluntas propria, & infernum non erit.*

Ye have always Resisted the Holy-Ghost.

But now, when *God* proceedeth in the Work of *Conversion*, he doth in part also Cure the **Will* of its Depravity; which consisteth in its Crookedness, Perverseness and Stubbornness. Before it was Inflexible, but now it is made Flexible: And our *Noble Faculties*, as *Understanding* and *Memory*, do not so much depend upon the *Power* of the *Will* for their Actings; though we shall not have (till we are in *Heaven*) such an Universal Dominion over all the *Powers* of our *Soul*. So that they may Act, what Time and what Measure we please: Yet it is most certain, that when we are New Born, we then learn to †Deny our *Wills*; So that our *Affections* shall be no more subject to it, with respect to their Rise, Progress and Degree. And thus *God* is said to *do much* for the *Soul*, when he *doth much* for the *Will*.

* *The* Mariners *Compass being struck with* Thunder, *causeth the Point of the* Needle *to stand wrong.* Man's Nature *being Corrupted, causeth the* Will *to point wrong: It is strongly bent and inclin'd to that which is Evil.*

† *Abnegare seipsum dicitur, qui abnegat voluntatem suam.* Brug.

Fourthly, True Conversion consisteth in

in a Change upon the ‖ *Affections*: for that these *Affections* by the *Fall* are Polluted, is evidently and palpably manifested in the Dominion and Tyranny they have over the Intellectual Part of *Man*. When the *Judgment* should Govern the *Affections*, the *Affections* do the *Judgment*: A *Man* doth now for the most part Reason, Believe and Will according to his * *Affections* and *Passions*. *Aristotle* observed this, when he said; *Prout quisque Affectus est, ita Judicat*; As every Man is Affected, so he Judgeth. They are Unruly and Irregular in their Motions and Risings, in their Progress and Degrees; and the Objects, that for the most part they Center in. But now, when *God* proceedeth in the Work of *Conversion*, then these *Affections* shall be Restrained, Held-in and Ordered. *Love* and *Hatred* shall keep to their right Centers, and move towards their proper Objects; To Love nothing but *Good*, to Hate nothing but *Evil*.

‖ *The* Affections *are treated of severally by the* Philosopher, *the* Physitian, *the* Orator, *and the* Divine.

* *The* Affections *be the* Pedes Animæ, *the Feet of the* Soul.

Fifthly and *Lastly*, Here is a Change on *Conscience*. Now † *Conscience* is a Part of *Understanding* in the *Reasonable Creatures*, determining of their Particular Actions with or against them. Now that this, as well as the other *Faculties* of the *Soul*, (without a Change) is Polluted, appears in its Blindness, and so it oft-times misguides. In its Senslesness and Stupidity, though *Lusts* as so many *Thieves* come to steal the *Soul* away; yet this *Dog* doth not so much as give one Bark. Sometimes *Conscience* Accuseth and Excuseth falsly: But now, when *God* proceedeth in the Work of *Conversion*, then This in the first Place is awakened, and stirr'd up to do its Office. It will then deal plainly even with the Greatest, and will tell them their own without Flattery; and Trace them in all their Actions, and Haunt them where soever they go.

† Conscience is God's Preacher *in the Bosom: A thousand Witnesses for or against a Man; A* Heaven *or* Hell *on Earth: A great Friend, & a great Enemy.*

And thus I have shewed, when *God* may be said to *do much* for our *Souls*; *viz.* When he Converts them unto

unto Himself: And wherein this *Conversion* consists, has been shewed; *viz.* *God*'s Working upon, and Changing and Renewing the *Five Faculties* of the *Soul*; *viz.* *Understanding*, *Memory*, *Will*, *Affections* and *Conscience*.

CHAP. XXIII.

I now come to shew, *what it is, that those whom* God *has* done much *for, should be in* doing *for others.* How questionless, every *Man*, (especially such a *Man*, whom *God* has done *much* for) ought to Resemble him; which is that also *God* justly requires and expects. VVherefore, Has *God done much* for thy *Body* in the Sense above VVritten? But that thou shouldst *do much* for the *Bodies* of others also. Has *God done much* for thy *Soul* in the Sense above VVritten? *Do* thou also *much* for the *Soul* of others, an-

answering (according to the endeavors) what *God* has *done* for thy *Soul?* Or has *God done much* for both, *viz. Body* and *Soul?* Then do thou endeavour to *do* Good both to the *Bodies* and *Souls* of others; which probably may be Comprehended in these following *Sections.*

SECT. I.

First, Do much for others, in point of *Instruction* and *Reprehension*; A Solemn and Great *work*, if Piously performed.

Much Pains should be taken in the *Instruction* of one another: Nay, we should be often Admonishing, and Reproving too, if occasion be. The *Converted* need our *Instruction*, the *Unconverted* need our *Reproofs*. *David* tells *God* what shall follow upon the *Joy* of *Salvation* being Restored to him. *Psal.* 51. 13. *Then will I Teach* Transgressors *thy Wayes, and* Sinners *shall be Converted unto thee.*

You

You and I ſhould have Inſtructed one another; Have we done it? You and I ſhould have Reproved one another; Have we done it? In the *Scriptures* we find the *Saints* Reproving one another: *Moſes* Reproving *Aaron*, Exod. 32. 21. *Nathan* Reproving *David*, 2 Sam. 11. *Paul* Reproving *Peter*, Gal. 2. 11. Sometimes you ſhall hear Curſing and Swearing in your Preſence: Sometimes you ſhall behold Covetouſneſs, Pride, Paſſion, Anger and Uncomlineſs. Here now are Opportunities of doing Service for *God*, of Appearing and Witneſſing for him againſt theſe *Vices*. Therefore do not ſay; *I am loath*, or, *I am afraid to ſpeak*; *it will be ill taken*: *I ſhall do no Good by Teſtifying*; or, *I ſhall be accounted a buſie Body*. Away with all theſe Petty *Objections*, and attend to *Duty*, leaving the Iſſue and Event to *God*; only beg *Wiſdom*, which is profitable to Direct. If we would not partake of the Sins of others, we muſt then fall upon Reproving-Work. *Epheſ.* 5. 11.

And

And have no Fellowship with the Unfruitful works of Darkneſs; *but rather Reprove them.*

As there is a Holy *Silence* under *God's Correction*; Aaron *held his Peace*: So there is a Sinful *Silence* under *Man's Corruption*; For *Eli held his Peace alſo*: *Aaron's Silence* was a Good *Silence*; but *Elie's Silence* was a Naughty *Silence*.

SECT. II.

Secondly, *Do much* for others, in leaving *Patterns*, that may Survive you, and Live, when you are Dead; I mean, Live Exemplarily, as *Paul Phil.* 3. 17.

Brethren (ſaith he) *be Followers together of me*; *and mark them which walk ſo, as ye have us for an Example.*

This great *Apoſtle* denied himſelf to make himſelf an Example to others. Take heed of *Scandals*, or *Viſible Infirmities*, which diſcourage many to take up with *Religion*.

‖ *Examples* are very Prevalent *In utramque partem*; Either one way or other, either for Good or Evil. ‖ *Præcepta docent, Exempla movent.*

Oh! That the *Professors* of this Age, who are most Defective herein, would but be perswaded, to live Lives for *Posterity!* Live Holy therefore, that others imitating your Holiness, may be Holy also. But, How little Convincing, Converting and Edifying are the *Lives* of most now a-dayes: Not considering, that their *Examples* (one Day) shall have a *Resurrection*, as well as their *Bodies*. Ah! How few are those, that are Writing *Copies*, for *Posterity* to Write after! And, VVhere now a-dayes is *Singularity* of *Life?* Have not such Reason to question, Whether the *Root* of the *Matter* is in them? For though *Good Works* Justifies us not before *God*, yet they Justify us before *Men*; and they are necessary for the Manifestation of our * *Faith*, and the Glory of *Christ* our *Redeemer*. Methinks, I cannot speak enough of such a *Subject* as this is, which is of very

* Faith *Justifies our* Works, *and our* Works *Testify our* Faith.

very great Moment; *viz.* The Tranſmiſſion of *Patterns* to *Poſterity*. But I muſt conclude this Particular with the *Exhortation* of our *Saviour*, that agrees with what I have been ſpeaking. *Matth.* 5. 16.

Let your Light *ſo ſhine before Men, that they may ſee your* Good Works, *and Glorify your* Father *which is in* Heaven.

SECT. III.

Thirdly, *Do much* for others, in Succouring and Relieving them, both with Reſpect to *Body* and *Soul*. Here are Poor *Saints*: Some want Food; ſome Cloathing; ſome Lodging; ſome Money. You now that are Able, ſhould follow *Job*'s Example.

Job 31. 16. —21. *I have not with-held the Poor from their Deſire, nor cauſed the Eyes of the Widow to fail; nor Eaten my Morſel alone, but the Fatherleſs hath Eaten of it alſo. Neither have I ſeen any to Periſh for want of Cloathing, or any Poor without Covering. But his Loins have*

have Blessed me, and he was warmed with the Fleece of my Sheep. The Stranger did not Lodge in the Street; but I opened my Door to the Traveller.

Let us therefore Feed the *Hungry*, give Drink to the *Thirsty*, Lodge the *Harbourless*, Cloath the *Naked*, Visit the *Sick* and *Imprisoned*. Let us imitate *Tabitha*, to make Coats and Garments for *Widows*. There is nothing lost by doing our Duty: An Estate may be ‖ Imparted, yet not Impared. Has *God* let the Candle of *Prosperity* to Shine upon thee? Light then thy *Neighbour* that is in the Dark, and thou shalt not by it have the less *Light* thy self. What-ever is Disbursed to Pious Uses, *God* doth bring it in some other way; as the *Loaves* in breaking Multiplied, or as the * *Widow's Oyl* Increased by pouring out.

Mercy even to the Brute Creatures *shall prolong our Dayes; much more then Mercy unto* Men.

‖ Prov. 11. 25. *The Liberal* Soul *shall be made Fat.*

† 1 *Kings* 17. 16.

Let us put on *Bowels* of *Mercy*, and be ready to Indulge the *Miseries* and *Necessities* of others:

Be ye Merciful, as your Father *also is Merciful.* Luk. 6. 36.

Our

Our Fingers ſhould drop with the *Myrrhe* of *Liberality*. *Auguſtine* ſayes excellently; * *Give thoſe Things to the* Poor *which you cannot keep, that you may Receive thoſe Things which you cannot loſe.*

* Da quod non potes retinere, ut accipias quod non potes amittere.

St. *Ambroſe* calls *Charity* the Sum of *Chriſtianity*; and the *Apoſtle* makes it the very Definition of *Religion*. *Jam.* 1. *ult.*

Pure Religion, *and Undefiled before* God, *and the* Father, *is this, To Viſit the* Fatherleſs, *and the* Widows *in their Affliction.*

Without doubt, ſuch that are † Cruel to the *Poor*, do Unchriſtian themſelves. *Unmercifulneſs* is the Badge of *Heatheniſm*; but *Mercifulneſs* is the Badge of || *Chriſtianity.*

† Dives denyed Lazarus *a Crumb of Bread, &* Dives *was denyed a Drop of Water.*

|| *O that it might not be ſaid of* Chriſtians *now a-dayes, as it was of an* Emperor, *that had a Large* Empire, *but a narrow, ſcanty Heart!* Auguſtus imperium, anguſtum animum.

To abound in *Works* of *Mercy*, to be Diffuſively Good; and to be Diffuſively Good, is the great End of

our *Creation*. *Eph.* 2. 10.
Created in Chriſt Jeſus *to* Good Works.

He that doth not anſwer his End in Reſpect of Uſefulneſs, ſhall not enjoy his End in Reſpect of Happineſs. Every *Creature* anſwers the End of its *Creation*; The *Star* Shines, the *Bird* Sings, and the *Plant* Bears: Beſides, we our ſelves Live upon *Charity*. We go a Begging to the *Creation*: One *Creature* gives us *Wool*, another *Oyl*, and another *Silk*. Nay, ſhall I tell you, concerning this *Duty* of *Charity*, or ‖ *Alms-Giving*, you may take notice of theſe Things: 1. No *Duty* more Commanded, than this of *Charity*. 2. No *Duty* more Commended and Extolled, than this. 3. No *Duty* hath more Choice and Precious † *Promiſes* annexed to it, than this. 4. No *Duty* tends more to the proſelyting and making others

‖ *There are Two ſorts of* Sacrifices; Expiatory, *the* Sacrifice *of* Chriſt's *Blood*; *and* Gratulatory, *the* Sacrifice *of* Alms.

† *Eleemoſyna non eſt divitiarum diſpendium, ſed diteſcendi potius compendium, quæſtuſq; omnium uberrimus.* Giving *Alms* is not the way to Waſte our Wealth, but the Art of Thriving; & the moſt Compendious Courſe to come unto Riches.

to Embrace our *Religion*, than this. 5. No one *Duty* hath greater Rewards attending it, than this.

I have met with a Notable Story to this Purpoſe, which I ſhall here Relate; wiſhing, that it might have the ſame Effect, as upon ſome it hath had: The Story is this.

Syneſius, *a Good* Biſhop *of* Cyrene, *laboured much, and a long Time with one* Evagrius, *an* Heathen Philoſopher, *to Convert him to the* Chriſtian Faith, *but all in vain: The* Philoſopher *ſtill objecting, That the* Chriſtian Religion *Taught many ſtrange and improbable Things: Among others*;

That he that hath Pity on the *Poor*, Lendeth to the *Lord*; and, He that Giveth to the *Poor* and *Needy*, ſhall have Treaſure in * *Heaven*, and ſhall Receive an Hundred Fold from *Chriſt*; together with Eternal *Life*.

Things (*ſaith he*) *to be Derided, rather, than Believed. The good* Biſhop

* *Terrena ſervando amittimus, largiendo ſervamus.* Iſidor.

Our Earthly Goods are loſt by keeping, and kept by giving away.

Bishop *notwithstanding ceased not to Travel with him: Assuring him by many Arguments, That these Things were True; and at last prevailed: So that the* Philosopher, *and all his Children were Baptized. A while after he cometh to* Synesius, *and bringeth with him Three Hundred Pounds of* Gold *for the* Poor: *Bids him take the same; but would have a Bill under his Hand, that* Christ *should Repay it him in another* World. Synesius *took the Money for the* Poor, *and gave him such a Bill under his Hand, as he desired. Afterwards, the* Philosopher *being near his Death, commanded his* Sons; *That when they Buried him, they should put* Synesius *Bill into his Hand in the Grave, which they did. The Third Day after he was Buried, the* Philosopher *seemed to appear to* Synesius *in the Night; and said to him:* ["*Come to my* "Sepulchre, *where I lye, and take thy* "Bill; *for I have Received the Debt,* "*and am Satisfied: Which for thy Assurance, I have Subscribed it with mine* "*own Hand.*] Th Bishop *not well knowing the Meaning hereof, sent to his*

It is reported of Cyrus, *that he should say; That by doing Good, he hoarded up* Riches *for himself.*

Blessed Mr. Bradford *counted that Time lost, wherein he did not some Good by his Tongue, Pen or Purse.*

his Sons; *who told him all. Whereupon taking them, and the Chief Men of the* City *with him, he went to the Grave, and found the Paper in the Hand of the* Corps, *thus Subscribed:* [Ego *Evagrius Philosophus*, tibi Sanctissimo Domino *Synesio* Episcopo salutem: Accepi debitum in his literis manu tua conscriptum, ‖ satisfactumque mihi est; & nullum contra te habeo jus propter aurum quod dedi tibi, & per te *Christo*, *Deo* & Salvatori nostro.] *That is;* "*I* E-
"vagrius *the* Philosopher, *to the most*
"*Holy Sir*, Bishop Synesius, *greeting:*
"*I have Received the Debt, which in*
"*this Paper is written with thy Hand;*
"*and I am satisfyed: and I have no*
"*Action against thee for the* Gold
"*which I gave thee, and by thee to*
"Christ, *our* God *and Saviour.*

‖ *Our* Alms-Deeds *shall be Rewarded with Permanent Blessings.*

Qua stultitia est illic relinquere, unde exiturus es: & illuc non præmittere quo iturus es? Chrysost. *in* Matth. 6.

Whence plainly it appears, That the *Seeds* of our *Liberality* shall have an *Harvest* of *Happiness*. Eccles. 11. 1, 2.

Cast thy Bread upon the Face of the

† Waters

†Waters; *for thou ſhalt find it after many Dayes.*

I have dwelt the longer here, becauſe the *Love* of many has waxed Cold.

†*One of our* Tranſlations *have* Waters *for* Wet Faces; *ſignifying, that* Poor Men *do oft-times* Weep.

SECT. IV.

Fourthly, Comfort the Feeble-minded, and *Support the Weak.* Speak a Word in Due Seaſon to the VVeary.

1 Theſſ. 5. 14.

Once thou waſt VVeak thy ſelf; Remember therefore, I pray, your low Eſtate, and how glad thou wouldſt have been to receive Comfort from any; and *God* was ſo Compaſſionate, as that he ſtir'd up ſome Godly and Painful *Miniſter* to Admoniſh thee, and to remove all thoſe Lets and Impediments, that diſturb'd the VVell-being of thy *Soul:* And lo! what he ſaid unto thee, is Bleſſed; and thou art now upon thy Legs, and haſt renewed thy Strength as an *Eagle.* Stand up then, and ſhew thy ſelf a *Son* of *Conſolation:*

Wherefore has *God* done all this for thee, but that thou ſhouldſt be capable of doing Good to others? Oh! the Groans, Sighs, Sobs, and Breathings of *Souls* that are in Conflicts with the *Devil!* And art thou a Stander-by, and a Spectator of them, but do'ſt not ſo much as put thy Hand to * *help*, art no wiſe Affected, thy Bowels within thee not at all moved? How Diſingenuous is this? Does it not argue either *Ignorance* or *Ingratitude*: *Ignorance*, in that thou haſt not been ſo Tried thy ſelf; and therefore knoweſt not how to Pity others. *Ingratitude*, in that it was once thy own Caſe; but thou haſt forgotten it, or at leaſtwiſe, would if thou couldſt: and therefore takeſt not Notice of *Souls* thus Tempted, Tried, Afflicted. I ſhall only add this; I am verily perſwaded, there is as little Compaſſion ſhewed to Weak, Deſponding, Tempted, and Oppreſſed *Believers*, as ever, if not leſs: The Conſideration whereof, I muſt needs tell you that are my *Hearers* this Day, grieves me as much as

* Chriſtians *ſhould be like* Chriſt *and* Mary; *the One alwayes Doing Good, the Other was alwayes Receiving Good.*

s any thing; and puts me much pon Prayer unto *God*, That he would e pleaſed to continue my Condole- ng Heart towards the *Tempted*; hich through *Grace* I can ſay, is uch: Yet ſtill I would rather have it Increaſed, than Diminiſhed.

SECT. V.

Fifthly and *Laſtly*, Thoſe whom *God* has *done much* for, ſhould be *much in doing* for others, by Praying with, and for others.

Although *God* will have but One *Interceſſor* in *Heaven*, yet he requireth Many on *Earth*. Here we may, yea, we muſt be Trading one with another; *viz. Prayers* for *Prayers*, *Miniſters* with *People*, and *People* with their *Miniſters*, and one *Saint* with another.

Oh! What a Trade did Paul *Drive this way? I have ſometimes thought, what a Catalogue of* Churches *and* Saints *he had to Commend to* God *in his Dayly Prayers.*

Mr. Hooks: *Saints Priviledges on* Earth, *beyond thoſe in* Heaven.

How many *Churches* did he uſually Pray for? He ſaith to the *Church* of *Rome* in theſe Words:

Rom 1.9. God *is my Witneſs, That without Ceaſing, I make mention of you always in my* Prayers.

The like for the *Church* at *Epheſus:*

Epheſ. 1. 16. *I ceaſe not to give Thanks for you, making mention of you in my* Prayers.

So for the *Church* at *Philippy.*

I remember you alwayes in every Prayer *of mine for you all, making Requeſt with Joy.*

So the *Church* at *Theſſalonica:*

1 Theſſ. 1. 2, 3. *We give Thanks to* God *alwayes for you all, making mention of you in our* Prayers; *Remembring without ceaſing your Work of* Faith, *Labor of* Love, *and Patience of* Hope *in our Lord* Jeſus Chriſt.

And doubtleſs, had he Written *Epiſtles* to all other *Churches*, we ſhould have heard of his *Prayers* for them. Neither did he Pray only for *Churches*, but alſo for ſeveral *Saints* in Particular: For he ſaith; That he Prayed for *Timothy Night and Day*; that

2 Tim. 1, 3.

is,

is, Morning and Evening; the Whole put for the Part. And as for *Philemon*, he ſaith; *That he made mention of him alwayes in his* Prayers. *Philem.* v. 4.

To conclude; The leaſt we can do for one another, is to be Earneſt at the *Throne* of *Grace*.

CHAP. XXIV.

A Brief Application *of the Point.*

SECT. I.

Uſe of Information.

THe Firſt *Uſe* that this *Doctrine* affords us, is a *Uſe* of *Information*. If it be ſo, That thoſe whom *God* hath *done much* for, ſhould be *much* in *doing* for others: Then hence we may learn, That ſuch who are defective, and wanting herein, are Guilty

Hoſtis gratiæ, inimicus ſalutis. Bern.

Guilty of the Higheſt *Ingratitude* againſt *God*.

Wherefore (O Man) has *God done* ſo *much* for thee, but that thou ſhouldſt *do ſomething* for Him? And wherein canſt thou better manifeſt a *Doing much* for *Him*, than *doing much* for his *Members*. *Mercy* calls for *Duty*. Let ſome-thing be done by way of *Retaliation*; though *Retaliation* in our ſtrict and proper Senſe cannot be made unto *God*. To be Ungrateful for *Mercy*, is like *Abſolom*; who as ſoon as *David* Kiſſed him, and took him into Favour, Plotted *Treaſon* againſt him. ‖ *Ingratitude* puts an Accent upon *Sin*, and makes it out of Meaſure Sinful.

If ſo be you cannot Lay your Selves out for the Good of Others, what then do you in Teſtimony of *Thankfulneſs* to that *God*, who has done ſo much for you. O Ungrateful! Worſe than the very Beaſts, for they are wrought upon with Kindneſs; *Iſa.* 1. 3.

This is † dealing with *God*, as we do with the *Thames*: The *Thames* brings us in our Riches, our Gold, Silks, Spices, and

‖ *It was a Saying of* Lycurgus; Prodigioſa res eſſet, beneficium non rependere. *Therefore among all the Laws he made, he would not Eſtabliſh againſt* Ingratitude; *looking upon it as moſt Monſtrous. But this the* Sinner *is Guilty of.*

† *Ælian.*

and we throw all our Filth into the *Thames*, &c.

If *Mercy* be not a *Load-Stone* to Draw thee to *Duty*, *Judgment* ſhall Compel thee. Methinks, *God*'s Goodneſs ſhould be a Whet-Stone. *Do for others*: If thou askeſt me, why? the Reaſon is plain; *Becauſe* God *has done for thee*. Therefore not to *do* any Good, argues want of a Deep Senſe and Impreſſion of *God*'s Signal Favours on us. Beware therefore of going on any more in a Diſſolute Courſe.

* *Ungrateful* Sinners (*like* Vultures) *draw Sickneſs from the Perfumes of* God's *Bounties.*

SECT. II.

Uſe of Caution.

Secondly, By way of *Caution*: Take heed of Perſiſting in this Curſed *Sin* of *Ungratefulneſs*. Though *God* has been Patient for a great while, yet the Leaſe of his *Patience* will at laſt be Run out. Nothing ſo Cold as *Lead*, yet nothing more Scalding when it is Melted. The Sweeteſt *Wine* degenerates into the Sharpeſt *Vinegar*.

No-

Nothing Blunter than *Iron*; yet when Sharpened, it hath an Edge that will cut Mortally. Nothing Smoother than the *Sea*; yet when ſtir'd into a Tempeſt, nothing Rageth more. Juſt ſo is it with the *Patience* and *Goodneſs* of *God*: What Sweeter than the ſame? Yet the Abuſe of them, turns them to Fury and ſore Wrath.

SECT. III.

Uſe of Comfort.

Thirdly, By way of *Comfort* to ſuch, that do Teſtify their *Thankfulneſs* to *God* for his Bounties, in being Uſeful in their Places and Generation. You do but Oblige *God* to do more for you: And without doubt, the more you *do* for *God*, the more *God* will *do* for you. If *God* heaps the Coals of his *Mercy* upon the Head of his *Enemies*; What then would he *do* for you, that ſhould walk Thankfully. As we commonly do follow them with our Compenſati-

ons,

ons, that are moſt *Thankful; So *God* doth vouchſafe his Benefits moſt, where he thinks they may be Acknowledged. And as we will not beſtow our *Alms* on a *Mendicant*, that can neither Cringe nor Bow; So *God* will not beſtow his *Favours* on any, but what ſhall Worſhip *Him*, and give Thanks unto him. If therefore our *Lives* be ſingularly Convincing and Converting, Exemplary and Gratulatory; you will thereby the more attract *Divine Indulgence* unto you. Therefore, Who would not but be *Comforted* with this; namely, That if any expreſs their Thankfulneſs unto *God*, by Uſefulneſs in their Places, they ſhall not be Guilty of that Monſtrous Word, *INGRATITUDE!* But not only ſo: They who manifeſt their Thankfulneſs, ſhall more infinitely oblige *God* unto them for the Future. *Finally*, God *will Reward them according to their Works.*

† *To be Unthankful where there is great reaſon to be Thankful, is Folly in the Abſtract.*

SECT.

SECT. IV.

Use of Counsel.

Fourthly, Be Exhorted unto Thankfulness, and Acknowledgement of the manifold *Mercies* of *God*.

Has the All-Merciful *God* been Merciful to thee? Express then thy Thankfulness for the same, in being Merciful unto others. Has the Gracious *God done much* for thee? Express then thy Thankfulness unto Him, by *doing much* for others.

Motives here-unto are these; and pray observe them.

Motive 1.

First, 'Tis Equity, that thou shouldst *do* for others, || as *God* has *done* for thee. Methinks, if Unmerciful Men did but consider this, they would not do as they do: Such *Extortion* and *Oppression* would not be as is. *Families* would not be Ruined; *Kingdoms* would not be Depopulated, as they are. One *Man* would not

|| *The Word* [As] *notes* Similitude, *not* Equality.

not be a *Devil* to another, as now it is with a Witneſs.

You that are Cruel and Unmerciful, bear with me, if I put a few *Queſtions* to you. Have you Received ſuch Unkindneſs at the Hands of *God*, that you deal ſo Unkindly with others? Has *God* dealt ſo Severely with you, that you can deal no more Mildly with others? Has *God* fell upon you with Stroke after Stroke, that you lay ſo much upon others? Did *God* ever puniſh thee, without giving Warning, that thou art ſo Rigid with others, and takeſt ſo much Advantage of them? Speak, if thou canſt. Art thou Speechleſs? Bluſh then, for Shame; and Repent of Unreaſonable Madneſs. Suppoſe now it ſhould fare as ill with thee, as it hath done with others: Suppoſe, what thou haſt wiſhed to, and brought upon others, ſhould come on thy ſelf; What, would'ſt thou ſay then, *Lord be Merciful to me, a Sinner?* Will not thy *Conſcience* ſay or ſuggeſt, 'Tis Juſt with *God*, it ſhould be ſo? Hence learn then; *Do by others,*

thers, as thou would'ſt have God *do by thee.*

Motive 2.

Secondly, Conſider; To *do much* for others, is but what your *Brethren* (that are gone before you) have done. I could give you a *Cloud of Witneſſes* for this: See firſt *Scriptural Examples.*

Scriptural Examples.

Chriſtians, Acts 2. 45. & 4. 34. *Women*, Luk. 8. 23. The *Poor Widdow*, Mark 12. 2. *Dorcas*, Acts 9. 36.

Paul, Acts 24. 17. *Cornelius*, Acts 10. 2. *Job*, Chap. 31. 16. 21. *Barnabas*, Acts 4. 36, 37. *Zacheus*, Luk. 19. 8. *Phebe*, Rom. 16. 2. *Hebrews*, Chap. 6. 10. *Philemon*, Verſe 5. 7. The *Vertuous Woman.* Prov. 31. 20. *Obadiah*, 1 King. 18. 13. *Oneſiphorus*, 2 Tim. 1. 18.

Eccleſiaſtical Examples.

Examples that we find in *Eccleſiaſtick Hiſtories*, may alſo be produced.

Act. and *Mon.*

Holy Maſter *Bradford*, in a Hard Time Sold his *Chains*, *Rings* and *Jewels*, to Relieve thoſe that were in Want

Want. And 'tis further Reported of him; That he counted that Hour loſt, wherein he did not ſome Good, by his *Tongue*, *Pen* or *Purſe*.

Trajan the *Emperor*, did Rend off a Piece of his own Robe, to wrap his *Souldiers* Wounds.

The *Jews* alſo are noted in this kind.

I could tell you alſo of *Heathens*: *Titus Veſpaſian* was ſo inured to *works of Mercy*, that remembring he had Given nothing that Day, cried out; *Diem perdidi*, I have loſt a Day.

Modern Teſtimonies might be alſo here inſtanc'd; *viz.* Clark's *Examples*.

Mr. *Bolton*, Mr. *Whately* of *Banbury*, Mr. *Bruen* in the *County Palatine* of *Cheſter*, Mr. *Thomas Gataker*, Mr. *John Rod*, Dr. *William Gouge*, Dr. *Harris*, Mr. *Richard Greenham*; *Cum multis aliis*.

And I might alſo here unto add thoſe in our own Age, lately Deceaſed: But I ſhall only mention that never to be forgotten *Man*, (I am ſure, by me) Mr. *Thomas Wadſworth*; who

had *Christ Jesus* Pourtrayed in his *Life*, as much as any *Man*, in respect of all Things what-so-ever. One, that never knew, what a *Temptation* to *Pride* did mean; which, I believe, scarce any one (besides himself) could say. Eminent especially for *Sincerity*, *Integrity* and *Charity*: That would go up and down his *Parish*, doing Good; buying Cloaths for the *Poor*, that they might have no Excuses for their Absence from the *Church*.

Newington, *Southwark* and *Theobalds* will tell you, what a Man he was.

Motive 3.

Thirdly, Consider; *God*'s End in doing Good to thee, is that thou might'st be Capable of doing Good to others. *Abilities* are not for thy Self only, but for Others: And if a *Man* doth not Improve what *God* has Given him, for the Benefit of Others, even that which he hath, *God* may justly take away.

He

Has *God* Given thee *Wit, Learning* and *Underſtanding?* be then Thankful to *God* for the ſame; and uſe them well for thine own Good, and the Good of others.

Has *God* Given thee the *Inward Graces* of his *Spirit?* Give *God* the Glory thereof, and Imply them for the Benefit of others. Inſtruct the *Ignorant*; Confirm the *Weak*; Comfort the *Diſtreſſed*; Reduce the *Wandring*; and Bind up the *Broken-hearted.*

Has *God* Given thee *Riches?* Be Rich then in *Good Works*, and lay up Treaſure in *Heaven.*

Motive 4.

Fourthly, Conſider; What you do for any *Poor* * *Member* of *Chriſt*, *Chriſt* will take as done to Himſelf.

What Good you do to any of *Chriſt*'s, he will take it as done to himſelf; and what you do not to them, he will take as not done to himſelf; *Matth.* 25. 35, 36, 37, 38, 39, 40.

* *Shall we Love the* Father, *& not the* Child? *Shall we Love the* Head, *and not the* Body? *Shall we Love the* Mediator, *and not the* Members?

If a Cup of cold Water, given to a *Disciple* of *Christ*, hath a Reward attending it; surely then, Things of a far greater Moment *Christ* will take notice of.

Motive 5.

Fifthly, Would you not Resemble your Redeemer, *Christ Jesus?* Imitate him, and Write after so fair a Copy, as He is, that has neither Blot nor Blur in it. *Christ Jesus* now is a *Great Exemplar* herein: As he is full of *Merit*, so he is full of *Bounty*. When he was upon the *Earth*, he went up and down, doing Good.

CHAP. XXV.

Containing more Motives.

SECT. I.

Motive 1.

CONsider; Would you be willing, that *Persons* in Miseries, respecting either *Body* or *Soul*, or both, should be laid at your Doors, in your not Succouring and Administring Help unto them.

When you can do Good, and will not, know, that you neglect Duty; and that *God* may justly deprive you of what you have, and make you as Desolate as others. Having therefore an Opportunity, make use of it; for you know not how soon the Ballance of || *Providence* may be turned, as to thy self: Thou that art Rich to Day, may'st be

|| *Witness the Fire of* London.

† God *grants no Man a Patent for* Riches Durante vita, *but* Durante beneplacito, (*as the* Lawyers *speak.*)

† Poor to Morrow. *Nebuchadnezzar*, a Mighty Conqueror, was turned a Grazing among the *Oxen*. A Great *Haman* is Feasted with the *King* one Day, and made a *Feast* for the *Crows* the next. *Adonibezek*, a Mighty *Prince*, was made a Fellow-Commoner with *Dogs*. So *Herod*.

Belisarius, a most Famous *General* under *Justinian* the *Emperor*; after all his Noble Atchievements, had his Eyes put out in his Old Age, by the *Empress Theodora*: And at the *Temple* of Saint *Sophy*, fain to Beg; *Date panem* Belisario, *&c.* Give a Crust to Old *Belisarius*; whom *Vertue* Advanced, but *Envy* hath brought into Misery. *Pythias* Pined to Death for want of *Bread*, who once was Able to Entertain and Maintain *Xerxes* his vast Army. Great *Pompey* had not so much as Room to be Buried in: And *William* the *Conqueror's* Corps lay Three Dayes unburied: his *interrement* being hindred by one that claimed the Ground to be his. *Cum multis aliis.*

It is Wisdom in this Sense, (saith a Worthy * *Divine*) *to consider others. Remember, how soon the* Scene *may alter: We may be put in the* Poor's *Dress; and then it will be no small* † *Comfort to us, to think, that we Relieved others, when we were in Capacity to do it.*

* *Mr.* Watson *on the* Beatitudes, *Pag.* 217.

† *A Good Man once High, but now Low, told me; That the Consideration of his doing Good to others when he was in Capacity, was a great Comfort to him in his Poverty.*

Verily, my *Friends*, this is not considered: For would People but consider this, *Mercy* and *Goodness*, *Bounty* and *Compassion* would Flourish more than they do. There would not be (I say) so many *Cubboards* Empty, *Purses* Moneyless, and *Wounds* not Cured or Bound up.

Motive 2.

Secondly, Consider, That the || Eyes of *God*, of *Christ*, of *Angels*, of *Devils*, of *Sinners*, of *Saints*, of *Good* and *Bad* are alwayes upon you: Therefore let

|| God *sees what-ever we do for others; What need we therefore care who else see us?*

this *Motive*, above all the rest, be as a Spur to all *Vertue*, and a Whet Stone to all *Duty*. *God* takes Notice of all thy *Actions*: Thy *Tears* in Secret he Bottles up, thy *Prayers* in Secret he Registers; and what thou giveſt to *Pious Uſes*, he writes down in thy *Memorandum* Book.

The Good *Angels* and *Saints* Honour thee for this: The *Devil*, and his *Children* ſee hereby thy Faithfulneſs to *God-ward*, and thy Goodneſs to *Man-ward*.

Motive 3.

Thirdly, I know not of a Better than this, whereby to induce you unto a *Publick Spirit*; *viz.* You ſhall have your * *Reward*. If there be Degrees of *Torments* in *Hell*, then doubtleſs, there are Degrees of *Glory* in *Heaven*; And whoſe *Glory* ſhall be Multiplied, but ſuch that have done moſt Good, when they were on *Earth*? All the Seeds of *Liberality* that you Sow on *Earth* ſhall turn to a Fruitful Crop in *Heaven*.

* Καρπὸν ἔχει τὸν θεῖον μακαρισμὸν. *Theod.*

† *That Text which you have in* Heb. 6. 10. *is an Excellent* Text.

ven. You ſhall be paid with Overplus: For a VVedg of *Gold*, which you have parted with, you ſhall have a VVeight of *Glory:* For a Cup of Cold *water*, you ſhall have Rivers of *Pleaſure.*

The End of the Salve *for* Soul-Sores; *together with the* Duty *of Such, whom* God *has dealt Bountifully with.*

FINIS

SEVERAL

SERMONS,

Preached upon

Sacramental OCCASIONS.

By *THOMAS POWEL*,

Miniſter of the GOSPEL.

LONDON,

Printed by *T. Milbourn*, for *Benjamin Harris*, at the *Stationers-Arms* in *Sweetings-Rents*, near the *Royal-Exchange*, in *Cornhil*, 1679.

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SERMON I.

PSAL. 42. *Verſ.* 1.

As the Hart *Panteth after the Water-Brooks, ſo Panteth my* Soul *after Thee, O* God.

Introduction.

THE *Author* of this *Pſalm* was *David*, is Concluded on all Hands; as well as other *Pſalms* of the like Nature, which have not his *Inſcription* upon them: Penned by him at ſome ſad Time, and in ſome ſad Condition; *viz.* His *Exilement* from Home, and the Houſe of *God*; upon the Occaſion of *Saul*'s Perſecution, who Purſued him from Place to Place; and followed him, as a *Patridge* upon the *Mountains*;

as

The Words divided.

as himself Expresses it, 1 *Sam.* 26. 20.

In the VWords of my *Text*, the *Prophet David* intimateth his Ardent *Affections* towards *God*; Illustrating the same by a *Similitude* of the *Hart* towards the *Rivers* of *Water*: Wherein (as in all other *Similitudes* besides) there are Two Parts considerable; The *Proposition*, and the *Reddition*.

The *Proposition* we have in these VWords:

As the * Hart *Panteth after the Water-Brooks.*

Now there is a Double *Thirst* in the *Hart* after the *Water-Brooks*; The One is Natural, arising from its Temper and Constitution; and the Other is Occasional, proceeding from the Different Case and Condition, in which it is: And even so it is in a *Christian*.

The *Reddition* we have in these VWords; *My* Soul *Panteth*, &c. In the *Hebrew* it is *Brayeth*.

More-over, The Strength of the *Psalmist*'s Desire is Expresst by another VWord, in the *Verse* following the

* *As the* Hinde [] *or the* Hart, *a* Beast *Thirsty by Nature; and whose Thirst is Increased, when she is Hunted. The* Hinde, *the Female, is here meant; as the Word annexed,* She Brayeth, *&* the Greek *Article* [He Elaphos] *manifest. And in* Females *the Passions are stronger, than in* Males. Ainsworth *in Loc.*

e Text; *THIRSTETH.*

We have here Repreſented by *David* the true Temper, Frame and Character of a *Chriſtian Soul*: VVhat *David* ſayes of Himſelf for his own particular, is true of all *Believers* in General.

The *Doctrine* from the VVords is this:

Doctrine.

The Soul *of a* Chriſtian *vehemently deſires* God.

In the Opening and Proſecution whereof, Three Things will fall under our Conſideration.

1. The *Object* of a *Chriſtian*'s Deſire; and that is *God.*
2. The *Subject* of a *Chriſtian*'s Deſire; and that is the *Soul.*
3. The *Exerciſe* or *Activity* of a *Chriſtian*'s Deſire; and that is, *Panteth after.*

Firſt, The *Object* of a *Chriſtian*'s Deſire, and that is *God* Himſelf; *Thee*,

Deus *est summum bonum.*

Thee, O God. Other *Texts* of *Scripture* there are, that fully declare this; *Pſal.* 84. 2. 86. 4.

A *Chriſtian*'s Deſire is (1.) After *God* Chiefly. (2.) After *God* Simply.

Firſt, A *Chriſtian*'s Deſire is after *God* Chiefly. The Main and Principal Thing that he deſires, is *God:* An Intereſt in *God*; Union and Communion with ‖ *God.* A *Circle* cannot fill a *Triangle*: The whole *World* cannot fill the *Heart* of *Man.* Nothing but *God*, can ſatisfy the Deſire of a *Chriſtian. God* only is the Proper, and moſt Adequate *Object* of it: Nothing but the *Water-Brooks*, can Satisfy the *Thirſty Hart:* Nothing but Enjoyment and Fruition of *God* can Refreſh the Gracious *Soul*; whatever comes ſhort of this, is Condemned.

Beatitudo formalis conſiſtit in fruitione Beatitudinis objectivæ; Beatitudo autem objectiva eſt Deus: *quia eſt bonum perfectum ſatians appetitum.*

Whom have I in Heaven *but Thee? and there is none upon* Earth, *that I deſire beſides Thee*, Pſal. 73. 25.

Theſe two Places, *Heaven* and *Earth*, do take in the whole Compaſs and Latitude of Things Deſirable; but

but Nothing in any of them, less than *God*, will content a *Christian*; *God* chiefly: Nothing but *God*, and only *God*, doth the Gracious *Soul* desire: Nothing but *God* in the *Ordinances*, and Nothing but *God* in the *Creatures*.

First, Nothing but *God* in the *Ordinances*; as *Prayer*, *Hearing*, and *Receiving*.

First, Tis *God* in *Prayer*, that the Gracious *Soul* only desires: He reckons † *Prayer* not *Prayer*, unless he meets with *God*. Therefore he Prayes, that he might Converse with *God*, Speak to *God*, and Rest in *God*. *Vision* of *God*, *Communion* with *God*, and *Supplies* from *God* is the End of *Prayer*: No Climbing up to *Heaven*, but by this *Jacob*'s *Ladder*.

Secondly, Tis *God* in ‖ *Hearing*, that the Gracious *Soul* only desires. Such an one comes not to Hear for the sake of *Man*, but for the Sake of *God*, and of his *Soul*: He knows, 'tis *God* that Speaks, and not *Man*. Such *Persons* cannot Sleep at a *Sermon*,

† *True* Prayer *is a Lifting up of the* Mind *and* Soul *to* God. Elevatio mentis ad *Deum*.

‖ Constantine *the Great, when Hearing a* Sermon, *would ever and anon start out of his Chair of State, and*

lest God in Judgment should say *Sleep on.* If a *Judg* give a Charge all Listen; if a *King* Speaks, all give Attention. When *Samuel* knew it was the *Lord*, that spake to him, he lent an Ear: 2 *Sam.* 3. 5.

Speak Lord, *thy Servant Heareth.*

If *God* does not Speak to a *Soul* in a *Sermon*, it Profiteth nothing. *God* must come down in and by the *Word* upon a *Sinner*, or else the *Word* will be only as *Seed* upon *Thorny* and *Stony Ground:* But if *God* goes along Powerfully with the *word*, then it is Effectual, even unto the *Salvation* of the *Soul.*

Thirdly, 'Tis *God* at a *Sacrament*, that the Gracious *Soul* only desires. He comes not to a *Sacrament*, to Feed upon *Bread* only, but to *Feed upon *God* in *Christ.* If *God* be Absent at such a Time, his Stomach is loft, and he cannot Eat; because the *Founder* of the *Feast* is not there, to Invite and Help him. *God*'s Presence is the *Heaven* of *Heaven*'s; and every *Ordinance* of *Divine Institution* is a *Heaven*

stand up for a while, being Affected, & (it may be) Terrifyed with the Word; *insomuch, that his* Courtiers *were amazed; because such a Posture did not become so High a Place.* Euseb. *de Vit.* Constant. *l.* 3. *c.* 17.

**To Feed upon an* Ordinance *without* Christ, *is as Feeding upon the* Dish, *instead of the* Meat.

to the *Soul*; because of the Enjoyment of *God* in and thereby: Therefore *God* and *Christ* is the Sweetness of an *Ordinance*. *Finally*, All the *Ordinances* without *God* and *Christ*, are but Dead and Lifeless Things, very Shadows.

Secondly, Nothing but *God* in the *Creatures* satisfies a Gracious *Heart*. *God* Sweetens a *Husband*, a *Wife*, a *Child*: *God* in these it is, that makes a *Believer* in Love with them. All Outward *Comforts* are but Skin and Shell, without Enjoyment of *God*: All Things to a *Christian* without *God*, is Nothing. *Augustine* has a sweet Saying; *Omnis copia quæ Deus meus non est, egestas est*; *All Abundance* taken Abstractly from Enjoyment of *God*, it is not better than *want* it self. Mark the Difference betwixt a *Christian*, and a *Worldling*: The *worldly Man* cares not for *God*, if he can but Enjoy the *Comforts* of this Fading Life; when as all *Creature*-Excellencies are but *Derivatives*. And what are the *Streams*, compared to the *Fountain*? the *Rivers*, to the

* *Omnes Creaturæ sine* Deo, *non possunt esse sufficiens objectum Humanæ beatitudinis.* Star. de Beat. Dis. *Sect.* 1. 2

Ocean? and the Excellencies of the *Creature* to the Excellencies of the *Creator*, being in him *Primitively* and *Originally*.

Secondly, A *Christian*'s Desire is after *God* Simply. *God* considered Abstractly from all other Things that come with him; like the true *Wife*, that takes her *Husband* for his Person, not for his Estate. Manifold Benefits doth the *Soul* acquire by Enjoyment of *God*; yet still, 'tis *God* Simply, that the truly Gracious *Heart* desires. *Heaven* without *Christ* is not a sufficient *Dowry* to him. See here again the Temper of the *World*, distinct from the *Saints*: The *Men* of the *World* are willing to have *God*, so far forth as he brings Worldly Things with him; like the *Jews*, that followed *Christ* more for the Loaves, than Himself. But now the Gracious *Soul* Pants after *God*, from an Apprehension of the Worth and Dignity that is in him; separated from these Outward Enjoyments which so many are taken withal.

Solus Deus sine consortio ejus Creaturæ, est sufficiens objectum beatitudinis. Lib. Sect. 2.

Secondly,

Secondly, We are to consider the Subject of this Desire, and that is the *Soul*; *My* Soul *Panteth after thee.* Thus in other Places; *Psal.* 62. 1. *Truly, my* Soul *waiteth upon* God. Psal. 86. 4. *Rejoyce the* Soul *of thy Servant*, &c. Isa. 26. 9. *With my* Soul *have I desired thee in the Night*, &c. The *Soul* has its Longings, as well as the *Body*; and hath its Contentments answering to those Longings, as well as the *Body*. Not the *Body*, only the *Soul* is capable of *Thirsting* after *God*, and having Communion with *God*.

The Soul *that Princely Part of* Man, *is only the Subject of such Noble Desires.*

Thirdly, We are to consider the *Exercise* and *Activity* of this Desire; *As the* Hart *Panteth after.*

I have told you, There is a Double *Thirst* in an *Hart* after the *Water-Brooks*: The one is *Natural*, arising from its Temper and Constitution; the other *Occasional*, proceeding from the different Case and Condition in which it is: Even so is it in a *Christian*. This *Thirst* is Natural and In-

Thirst: The constant Frame and Temper of a *Christian* is to be *Thirsty* after *God*, the Living *God*. The Desires of a *Christian* towards *God*, are not False and Feigned, but Real and † Imbred in him.

† *Imbred in him, as a Christian; not Imbred in him, as a Creature.*

Again; As the *Stag* or *Hart* hath a *Natural Thirst*, arising from the Heat of its *Constitution*: So likewise, it hath an *Occasional Thirst*, arising from the Nature of its *Condition*, and present *State* in which it is.

Three Things here do occasion the *Hart*'s *Thirst*; as *Naturalists*, and those which Write the *History* of such kind of *Creatures*, observe.

First, The Place of a *Stag*'s or *Hart*'s Habitation is commonly in *Deserts*, and such kind of Places, wherein there is *Penury*, and Scarcity of *Water*.

|| *When a People do not prize the Word of God by the Worth of it, they shall be brought then to prize the same by the Want of it.*

Thus a *Christian*, who sometimes is Remote from the || *Ordinances*; and so a great *Thirst* is occasioned thereby. This was the Case of *David* in the *Text*: He is now deprived of the *Publick Ordinances*; and now he Longs and Thirsts after *God*, with a great

eat deal of Vehemency and Intention; being in a Dry and Thirsty *Land*, where no *Waters* are. And thus it is with many of the *Servants of God*, whose Restraints from the Means of *Grace*, doth set an Edge and Sharpness upon their *Affections*, and makes them more Eager than ever. The full Stomack loaths the *Honey-Comb*; but Stolen *waters* are very Sweet.

Secondly, The *Stag*'s or *Hart*'s Food is commonly *Serpents*; the *Poison* whereof doth so Heat and Inflame their Bowels, that it causeth an unmeasurable Droughth and Thirst in them. Just so it is with a *Christian* in the State of *Guilt* and *Corruption*. This *Serpent* is *Sin*, which a *Soul* many times (through a *Temptation*) swallows; and is immediately thereupon Inflamed through the *Venom* of it: And so, like the *Hart*, *Panteth after* the Rivers *of* Water.

The Gracious *Soul* (I say) in this case Thirsts after *God* in *Justification*, for the Pardoning of the *Guilt* of *Sin* to it; and Thirsteth after *God* in *Sanctifi-*

* *The* Hart *by Natural Instinct* (*they say*) *knoweth where the* Serpent's *Holes are: He goeth to the Hole, where he seeth and thinketh a* Serpent *is; & breatheth upon him, until he is forced to come out of his Hole: And then he setteth upon him, and teareth him to pieces; or else Eateth him up.* Franzius.

Sanctification, for the Washing away of the Filth of *Sin* from it. *Sin* makes the *Soul* (I say) Thirsty, and is never satisfied, till it comes to the *Laver* of *Christ*'s *Blood*, and there take its Fill: For only the *Blood* of *Christ* is an *Antidote*, to Expel the *Poison* and *Venom* of *Sin*.

Thirdly, The *Stag*'s or *Hart*'s Thirst ariseth from its being pursued and followed in Hunting. Thus the *Soul* of a *Christian* is under Pursuit and Persecution. There is a Three-fold *Persecution*, that a *Christian* is subject unto: 1. From *God*. 2. From *Satan*. 3. From the *Instruments* of *Satan*.

First, *God* sometimes Persecutes a *Christian*, and sets himself, as it were, in Battle-Array. *Job* 10. 16.

Thou Hunteſt me, as a Fierce Lyon.

God sometimes Eclipseth his *Face* and *Favour*; and not only forbeareth some *Special Acts* of his *Love*, but doth (as it were) ‖ Contract his *Brows*, and Strike us heavily. This makes a *Christian* Thirst after *God*; that

‖ God *can Look sowerly, Chide bitterly, and Strike heavily, even when and where he Loves most dearly.*

that is, after the Regaining of *God*'s former Kindneſs.

Secondly, In *Perſecution* from *Satan*, the Gracious *Heart* Thirſts after *God*. The *Devil* many times, by throwing his *Fiery Darts*, dries up the Moiſture of a *Chriſtian*; in-ſo-much, that he Thirſts exceedingly. When *Satan* (that *Nimrod*, the Mighty *Hunter*) Purſues a *Chriſtian*, then doth the *Chriſtian* Pant after *God*, even *as the* Hart *Panteth after the* Water-Brooks. And when the *Soul* under the *Devil*'s Purſuits comes to *God*, and with a ſure Recumbency leans upon him; it has Leiſure then, with a *Holy* † *Triumph* to Out-brave the *Enemy*. And as for thee, that wouldſt make a *Partition* between Me, and my *God*; ſee, if thou canſt Tear me from the *Bleeding Wounds* of my Dying *Saviour*. Rend me (if thou knoweſt how) from the *Bowels*, the Tendreſt *Bowels* of *God*'s Deareſt *Compaſſions*. See, if the *Gates* of *Hell* can prevail againſt the *Rock* of *Eternity*. Theſe, and ſuch like

† Heaven *is a Place, where the* Bullets *of* Temptations *ſhall not fly.*

like be the Strong *Pantings* of a Tempted *Soul*.

Thirdly, In *Persecution* from *Satan's Instruments* the *Soul* Pants after *God*. Sometimes the *wicked* Persecute *God's Children* in their Names, Persons and Estates; even then do they Pant after *God*, the Living *God*. The *Children* of *God* Act contrary to the *Spirit* of the **World*: The *World* knows them not; and therefore *Satan* raises up the whole *World* to Storm them. The Effect whereof begets and increases Holy Desires in the *Children* of *God*.

* Christ's Kingdom *is not of this* World; *therefore are they of his* Kingdom *hated, because they are not of this* World.

APPLICATION.

Use of Examination.

LEt us Examine our selves this Day, Whether we do Spiritually Thirst and Breath after *God?* Is *God* Chiefly and Simply the *Object* of our Desires, yea, or no? The *Signs* and *Tokens* of a *Natural Thirst* do ordinarily accompany a *Spiritual Thirst*. Now the *Signs* are these following:

Signs of our Spiritual Thirst.

First,

First, ‖ *Emptineſs*. *Natural Thirſt* flows from *Emptineſs*, or want of what is Cold and Moiſt: He that is *ſpiritually Thirſty*, is *Spiritually Empty*. Art thou now *Soul*-empty? Doſt thou behold thy Self within? Knoweſt thou, what a Fulneſs of *Rubbiſh* and *Evil* there is in thy *Heart*? and what an *Emptineſs* there is of all *Divine Good*? Knoweſt thou (I ſay) how *ſpiritually* Impoveriſhed thou art? Thou haſt not ſo much as one *Penny* of *Grace* in the *Purſe* of thy *Soul*, to Help thee. Be ſenſible of thy *Poverty* and *Emptineſs* (I ſay) again, and again; for without this, thou canſt not ſo much as put forth one *Spiritual Breathing* after *God*, the Living *God*. While *Laodicea* was Conceited of her own Fulneſs, ſhe could not deſire any of *God*'s *Gold* and *Silver*: And if this be thy Caſe *Sinner*, know whil'ſt ſuch, thou art Deplorable and Miſerable. Get out therefore of it, as you tender the Good of your *Immortal Souls*.

‖ Paul *was Empty, when he ſaid*, In me there dwells no Good.

Secondly, *Exquiſite Senſe*; even a †Pain-

† *The Spiritual Infant is not Born without its Pangs.*

Painful *Sense*. *Thirst* is alwayes accompanied with Feeling and Pain. The *Veins* do so Suck, and Pull, and Draw, for Cooling and Moistning, that the *Stomach* is exceedingly Sensible, and Pained, and Unhealthful. So he that is *Spiritually Thirsty*, is very Sensible of his own Wants, yea, Painfully Sensible: No Rest nor Quiet hath he in that Condition, and therefore he is to be heavy Loaden. Such an one is prick't at the Heart by *Sin*, pain'd through *Sin*.

Thirdly, *Anxious*, *Cares*, and many *Thoughts*: *Thirst* Creates *Thoughts*, and Confines them also. A Mans *Thoughts* in such a Condition run alwayes towards the *Waters*: *Water* to Cool him, and *Water* to Refresh him, is continually in his Mind. *Give us* Water *to Drink*, saith the Thirsty *Israelite*: So *Moses*.— So one that is *Spiritually Athirst*, all his *Thoughts* and *Cares* are for *Heaven* and *Heavenly* Things; how to get *Christ*, *Reconciliation* with *God*, & a Sanctified *Peace* of *Conscience*. *Acts* 2. 37.

What

what ſhall we do?

Acts 16. 30. *What ſhall I do to be ſaved?*

The *Spiritually Thirſty Soul* is exceeding Inquiſitive, how to Pleaſe *God*, and Save his own *Soul*.

What would'ſt thou have me to do, *Lord*? (ſaith he) Am not I, and all that I have, thine? at thy Diſpoſe and Service? And is not my *Soul* my *Darling*? and therefore, Am I not concerned to Secure it? All ſuch a *Soul*'s *Cares* and *Thoughts*, *Deſires* and *Affections* are ſtrongly carried forth to the *Lord Jeſus*, and the Everlaſting Concerns of his *Soul*. Give me *Chriſt*, or elſe I Die, ſaith he! None but *Chriſt!* None but *Chriſt!* As nothing but the *Breaſt* can ſtill the *Babe*, ſo nothing but *Chriſt* can ſtill the *Spiritual Babe*. Toyes and Trifles take not with him: the *Butter-Flies* of this *World* he Plays not with. Nothing here Below ſufficeth him, or has his *Cares* and *Thoughts*. Theſe *Streams* here Below ſatisfie not his *Thirſt*: Nothing leſs than the *Ocean* it ſelf can

fill

fill him. *Christ* only he careth fo
Christ, *Christ*, is his *Language!*
Saviour I want! A *Saviour* I desire
I can be content with the want o
all Things for the Enjoyment of
Blessed *Jesus*; who surpasseth a
Things what-so-ever, and whos
Blood can Satisfy! Fill me: Yea
when my *Conscience* is in a Burnin
Feaver by Reason of *God*'s Wrath
the *Blood* of my *Saviour* will Coo
it.

Fourthly, Great *Impatience*: *Exod.* 17. *vers.* 3.

The People *Thirsted for* VVater
and the People *murmured, and said, Wherefore is this, that thou hast brought us out of* Egypt *to Kill us, and our Children, and our Cattel with Thirst?*

A Man, that is *Naturally Athirst*, cannot bear it long; but somethin
of a Cooling and Moistening *Natur*
he must have. *Give me* Children, *or else I Dye*, saith *Rachel*: So saith th
truly Gracious *Soul*; *Give me* Christ *or else I Dye with Thirst!* The so
that truly sees its VVant of *Christ*,

im

patient till ſuch time he has *Uni-* with him: And he thinks the ime || long, till it be ſo. *Cur non odo, Cur non modo,* as *Auguſtine* has ; Why not now, *Lord?* why not ow, *Lord?* are the *Pantings* of this hirſty, Impatient *Soul.* He hates elayes, and Procraſtinations he nnot abide. Till *Chriſt* and He are it together, he thinks every Hour Day, and every Day a Week, and very Week a Year. How long, O *Lord?* How long, O *Lord,* will it e, ere I ſhall have a more Intimate *nion* with thy ſelf, than ever? When hall I appear before thee; and ſee y *Face,* as I was wont in the *San-uary?*

|| Quamdiu, *is ſuch a* Soul's Motto.

Fifthly and Laſtly, *Strenuous En-eavours,* (I ſay) *Strenuous* **Endea-ours.* If we are Athirſt, we do not omplain, and only Cry out for rink; but we do alſo Seek out, and not at Reſt, until we have found hat we deſire, and moſt ſtand in ed of: How do we run up and wn, and Dig in this Place, and that

**There muſt be* Cogent Endeavors, *as well as* Vehement Deſires: *Our* Endeavors *do Demonſtrate the Reality of our* Deſires.

Place of the *Earth*, till we have found these *Waters?* So he that is *Spiritually Athirst*, Longeth, Complaineth; and not only so, but Laboureth, and Striveth; trying at every *Pit* or *Well* almost; from *Ordinance* to *Ordinance* he goeth. He will Pray and Read; he will Hear and Confer: He is at every *Pool*, and in every *Way* of *God*; if so be at length he may meet with, and Drink of the *Water* of *Life*: As the *Church*; Cant. 3. 1.

I sought him, whom my Soul *Loveth; I sought him, but I found him not.*

Vers. 2. *I will rise, and go about the* †City; *in the* Streets, *and in the* Broadwayes *I will seek him, whom my* Soul *Loveth.*

† i. e. *In* Publick Ordinances. *Brightman* in Loc.

Motives *inducing here-unto, are these.*

First, Spiritual Thirst, Desires and *Breathings* are well-pleasing to *God*. *God* Desires, that you should Desire him: And therefore, when you send up your *Desires* to him, he is well pleased

pleaſed with them. And this plainly appears, in that he Satisfieth thoſe that Deſire him: Yea, he Filleth the *Longing Soul*, Pſal. 107. 9.

Secondly, *Spiritual Thirſts*, *Deſires* and *Breathings* are the Firſt Evidences of the *New-Creature*: *Renewing Grace* beginneth firſt in the *Senſe* of *Want*, and then in *Deſire* of *Help*. *New-Born Babes* Deſire the *Milk*, 1 Pet. 2. 2.

Thirdly, Without theſe *Spiritual Deſires* and *Breathings*, there can be no Hopes of *Mercy* and *Salvation*. It is the greateſt piece of Preſumption in the World, to fancy, that *Chriſt* will be our *Saviour*, when we do not ſo much as Deſire him. If then you Deſire *Salvation*, Deſire *Chriſt*. No *Salvation*, but what cometh by *Chriſt*. *I am the* Way, *the* Truth *and the* Life: *No Man cometh to the* Father, *but by* Me. Who would not then but Deſire *Chriſt*? Thou never doeſt any thing in order to thy *Salvation*, except thou Cloſeſt with *Chriſt*: 'Tis

only *Union* with *Christ*, that giveth thee a Right to all the *Priviledges* of *Heaven*. Before thou Challengeth therefore any *Heavenly Priviledge*, get thy ſelf into the *Prophet*'s Frame: *Iſa.* 26. 9.

With my Soul, *have I Deſired Thee in the Night*, &c.

SERMON

SERMON II.

JOHN 10. *Verſ.* 15.

And I lay down my Life *for the* Sheep.

NOT to ſpend Time in Preface-ing: In the *Words* Read, you may obſerve (1.) A Bright *Emanation* of *Chriſt*'s Tranſcendent *Love*:

I Lay down my Life.

(2.) The Whole *Body* of the *Faithful* deſcribed, or ſuch whom *Chriſt* thus Loveth:

Sheep.

Joyn theſe both together, and ſo you may obſerve: 1. The *Act*; *Lay down.*

* Dying *is the higheſt Decree of* Love, *that can be.*

down. 2. The *Subject*; *Life.* 3. The *Object*; *Sheep.*

Now here is a Choice Significancy in every one of these.

First, In the *Act* you may observe: 1. The *Person* [*I.*] 2. The *Act* it self.

First, The *Person*; [*I.*]

I Lay down.

Who is this *I?* See *Vers.* 7. in this *Chapter.*

Then Jesus *said unto them again*; *Verily, verily, I say unto you, I am the* Door *of the Sheep.*

So that, this [*I*] here, is the *Lord Jesus Christ*, the Eternal *Son* of *God*; that *King* of *Kings*, *Prince* of *Peace*: The *Saviour* of the *Elect*, and the *Redeemer* of his *People.*

Secondly, The *Act* it self:

Lay down.

Here is the *Freeness* and *Voluntaryness* of our *Saviour*'s Sufferings; *I Lay down.*

This *Text*, that speaks of *Christ*'s *Laying down his Life*; and *Texts* elsewhere, that speak of *Christ*'s *giving Him-*

Himself, denote unto us, what a Free and Voluntary *Sufferer Jesus Christ* was.

Secondly, In the *Subject* you may obſerve: 1. The *Subject* it ſelf; *Life*. 2. *Propriety*; *My Life*.

Firſt, The *Subject* it ſelf; *Life*.

As if our *Saviour* had ſaid; It is not *Gold* and *Silver*, and ſuch Corruptible Things, that I Lay down for your *Redemption*; but it is that *Flower*, *LIFE*; that *All*, *LIFE*: Beſides which, nothing is more Sweet and || Precious.

Skin *for* Skin, *and all that a* Man *hath*, *will he give for his* Life, Job 2. *Verſ.* 4.

Yet this Thing *LIFE*, I (*Christ*) parted with for your Sakes.

Secondly, *Propriety*; *My Life*.

'Tis my own † *Life*, that I Lay down. To Part with the *Life* of my *Friend*, or near *Kinſman*, is a great Expreſſion of *Love*: But to Lay down my own *Life*, is the greateſt Expreſſion of *Love*, that can be. The *Life* of my *Friend* or *Kinſman* is near; the

|| *The Property of the* Creature, *is to Abhor nothing ſo much as* Death, *and to Deſire nothing ſo much as* Life.

† Life *is Short, yet Sweet.* Eurip.

Life of my *Son* is nearer: But the *Life* of my own *Self* is neareſt of all.

Yet ſuch a Thing as *Life*, and my own *Life*, I parted with for your Sakes: In fine, I Dyed for you.

Thirdly, The *Object*; *Sheep*: That is, *Believers*.

'Tis a frequent Thing in *Scripture*, for the *Holy Ghoſt* to compare Good *Men* to Good *Beaſt*, and Wicked *Men* to Cruel *Beaſt*. Good *Men* to Good *Beaſt*, as *Sheep*: Wicked *Men* to Cruel *Beaſt*; as *Bears*, *Lions* and *Tigers*.

The *Doctrines* that this *Text* of *Scriptures* affords us, are theſe Two.

Doctrine 1.

Firſt, Believers *are* Chriſt's *Sheep*.

Doctrine 2.

Secondly, Chriſt *did Die for* Believers, *his* Sheep.

And this is the *Doctrine* that I ſhall inſiſt upon at this time: In the handling of which I ſhall take it much

much of the Former. And the *Method* that I ſhall obſerve, is this: 1. I ſhall conſider the *Analogy*, that there is between *Believers* and *Sheep*. 2. What kind of *Sheep Believers* are. 3. Prove, That *Chriſt* did Die for *Believers*, his *Sheep*. 4. How *Chriſt* did Die. 5. Make *Application*.

Firſt, I ſhall obſerve the *Analogy*, that is between *Believers* and *Sheep*; wherein they run Parallel one with another.

The *Sheep*, although it is a Domeſtick and Common *Creature*; yet it is worthy our Obſervation to conſider, it hath pleaſed the *Holy Ghoſt* very often to Compare *Chriſt* and *Chriſtians* to *Sheep*.

Now *Believers* are like *Sheep* in *Nine* Things.

Firſt, The *Sheep* is an Innocent and Harmleſs *Creature*; 'twill do no Harm either to *Man* or *Beaſt*: So the *Believer*, he is an Innocent and Harmleſs *Creature*; he does no Hurt either to his *Friend* or *Foe*. The *World*

indeed calls him * Factious, Rebellious, Stubborn, and that will not Yield to *Authority:* But those that are Acquainted with these Innocent *Sheep*, will tell us otherwise; namely, That they are Peaceable. Though the *Nation* (many times) wherein they dwell, may not be at Peace with them; Yet they are at Peace with the *Nation*. Though they may be Disturbed and Molested in their Worshipping of *God*, yet they Disturb none; but desire to Live without Brawling and Wrangling, and to give *Honour*, to whom *Honour* is Due. Though sometimes they are accused of *Disobedience* and Irreverence; the *Just Judge*, that is in *Heaven*, knows, that they are wronged, and falsly Accused: And ere long will make it appear to all the World, that they have been Innocent and Clear from what is laid to their Charge.

David was just such an Innocent *Sheep*; as appears, when *Saul* came out against him: He might had taken away *Saul*'s Life, as well as he had cut off his Skirt; the Oppertunity

* *It has been the Lot of* God's Children *in all Ages, to have Things Fathered on them, that they have been Clear from.*

Surius *the* Jesuite, *reported of* Luther; *That he Learned his* Divinity *of the* Devil, *and that he died Drunk: But* Melancthon, *who Wrote his* Life, *tells us; That he died Piously, and made a very Good* Prayer *before his* Death.

nity was the ſame; only, he was *God*'s Innocent *Sheep*, and ſo dar'd not, 1 *Sam.* 24. 5.

Secondly, The *Sheep* is a Meek, Mild and Patient *Creature*. It has (they ‖ ſay) no *Gall:* Therefore more Patient than any other *Creatures*. What more Patient than the *Lamb* or *Dove?* Lead the *Sheep* to the *Slaughter*, or to the *Shearer*, and Dumb 'twill be; yea, Silent when it is going to be Slain.

Even ſo is a *Believer:* He is Meek, Mild and Patient: You may Hurt him, but he wont Hurt you. Such an one was *David: Pſal.* 39. *Verſ.* 9.

I was Dumb, I opened not my Mouth.

Believers, if Mock'd or Revil'd, will not Mock or Revile again. *Moſes* was Mocked by *Aaron* and *Miriam*, *Numbers* 12. but he Mocked not again.

‖ Naturaliſts *obſerve of it:* Swine, *and other* Creatures *are unwilling to be Caught: & when they are about being Slain, they will make ſuch an Hideous Noiſe, as can ſcarcely be endured.*

Thirdly, The *Sheep* is a Simple *Creature:* 'Tis without † Craft and Subtilty, Fraud or Deceit; and ſo is eaſily

† Sheep *are often troubled with Weak & In-*

firm Heads; *having nothing of Craft and Subtilty in them.*

ſily Deceived. Thus *Believers*, they are oft-times noted in *Scripture* for their Simplicity. Hence they are Compared to the *Sheep*, and the *Dove*, which are Simple *Creatures:* And by reaſon of their Simplicity, and gueſſing many to be like themſelves, they are eaſily Intangled and Enſnared. *Sheep* are not like the *Foxes*, or *Leopards*, but Dull and Stupid; often wandring and running into *Deſerts* and *By-Places:* By their Simplicity and Fooliſhneſs, they Stray from the *Flock*, and oft-times run into *Ditches* and *Fens*; where they are Deſtroyed without Remedy. So a *Believer*, he many times Injures himſelf unawares through his Simplicity; one that is eaſily deceived: Thus *David*, and *Jacob* by *Laban*, *Gen.* 29.

* Temerity *is a* Grace, *implanted in the Hearts of* God's Children.

Fourthly, The *Sheep* is a Timorous, Fearful *Creature:* One *Dog* will Chaſe a Thouſand of them. So the *Believer*, he is a * Timorous, Fearful *Creature*; afraid of Offending *God*, and afraid of giving Juſt Grounds of Offence

fence alſo towards *Man*. Thus *Joſeph*, he was afraid of Offending *God*

How can I do this great Wickedneſs, and ſin againſt God; Gen. 39. *Verſ.* 9.

So *David*, when he had cut off the Lap of *Saul*'s Garment.

Fifthly, The *Sheep* is a Sociable *Creature*, and loves to be among their † Fellows. So *Believers*, they are very Sociable: They love the Company one of another. *Chriſtian* Conference they are very much Delighted with; and they are never better, but when they are Praying with and for one another. 'Tis ſaid;

† Sheep *commonly are together.*

They that fear the Lord, *ſpeak often one to another*, Mal. 3. 16.

Thence it is, that there is your gathered *Churches*; and that you have *Congregations*, ſome in this Place, and ſome in that Place. Though *God*'s Children are ſcattered, yet many of them are in Number, ſome more, and ſome leſs together: Yet together they keep; knowing, that thereby they are

are the more Capable of Resisting *Temptation*, and the more Freed from *Inconveniencies*, that may attend them when they are Singly, and Apart by themselves.

Sixthly, The *Sheep*, when once it Strayeth, never Returneth again of it self, unless the *Shepherd* himself brings it Home. So a *Believer* is subject to go ‖ Astray, *i. e.* Sometimes: And when it does thus Stray, it never of it self Returns, unless the Lord *Jesus Christ*, the Great *Shepherd* of *Souls*, brings it Home upon his Shoulders.

‖ Believers *are oft-times Wandring* Sheep.

Thus *Peter*, he had never of himself Returned, were it not for a Look from *Christ Jesus:* A Look from *Christ* melted his Heart, and caused him to think on his Wayes with Shame, and Compunction of *Heart*; *Luk.* 22. 61.

Seventhly, The *Sheep*, when it is Pursued by the *Wolf*, has nothing where withal to Defend it self. *Nature* (sayes one) has denyed this *Crea-*

† *Creature* any thing wherewithal to defend her self; that unless the *Shepherd* steps forth, she becometh a Prey both to *Man* and *Beast*. Just so it is with *Believers*: When they are Pursued by that *Wolf*, the *Devil*; that *Nimrod*, that Mighty *Hunter*, the *Devil*: They have no Strength of their own, whereby to Resist him, and Defend themselves; That unless *Jesus Christ*, the Great *Shepherd* of *Souls*, appears for them, they are undone to all *Eternity*. 'Tis || *Christ*, that must work in them both to Think and Do: Without *Christ* they can do Nothing; whereas through *Christ* they are Enabled to do All Things; *Phil.* 4. 13.

† *The* Sheep *is not so Strong as the* Lion, *so Subtil as the* Fox, *or so Swift as the* Deer; *as that it is the most Unarmed of all* Creatures.

|| *A Weak* Christian, *and a Strong* Christ (*says one*) *can do Mighty Things.*

Eighthly, A *Sheep* is the most Profitable of *Creatures* Living, and when Dead. Some * *Creatures* are Profitable Living, but not Dead; as the *Horse*, and the *Dog*; and some *Creatures* are Profitable Dead, and not Living; as the *Hog*, &c. But the *Sheep* is Profitable Living and Dead. The *Sheep* when it is Alive, is Profitable

* *Observe, how some* Creatures *are made to Labour, as* Horses *and* Camels; *some only for Food, as* Hogs; *some for both, as*

Oxen; *some for Safety, as* Dogs.

table to us these manner of wayes: She giveth *Milk*, bringeth forth *Lambs*: Her *Wool* will also make us Cloath. When she is Dead, she is Profitable these manner of wayes: Her *Skin* will serve (as formerly) for Garments; her *Guts* will make our Musick, and her *Dung* will make the Ground Fertil.

So *Christians*, they are Profitable Living and Dying. As for instance: When they are Alive, they will make good *Parents*, good *Masters*, good *Governours*, good *Neighbours*; and so is Profitable in every one of these. When Dead, their *Souls* still Live, their *Names* still Live, their *Instructions* still Live, and their *Examples* still Live: And when dead and gone, yet they are still Profitable in their *Instructions* and *Examples*.

Ninethly, The *Sheep* were most Profitable under the *Law* for *Sacrifices*.

The *Jews* Offered more *Sheep*, than any other *Creature*. 'Tis Confessed, they

they Offered also *Calves*, *Goats*, *Oxen*, *Heifers*, *Kids*, *Turtles* and *Pidgeons*: But their Daily *Sacrifices* consisted chiefly of *Sheep*, for above *One Thousand*, *Five Hundred* and *Eighty Two* Years; all the while that the *Mosaical Law* was observed. Thus *Christ* and *Christians*.

Christ was *Sacrifice* to *Divine Justice* for our Sins; and *Christians Bodies* are *Sacrifices* in the Service of *God*: And also, when they Die for *Christ*, they bear in their *Bodies* (with the Apostle *Paul*) the Marks of our Lord *Jesus*, and Seal his *Truth* with their own *Blood*: *Rom.* 12. 1.

I beseech you therefore, Brethren, *by the Mercies of* God, *that ye Present your* Bodies *a Living* Sacrifice, *Holy*, *Acceptable unto* God; *which is your Reasonable* Service.

Thus might I still go along, Paralleling *Sheep* and *Believers* one with another, might it not be deem'd Superfluous.

I could shew, how that *Sheep* are commonly Marked: So *Christ*, he Marks *Believers*, that are his *Sheep*; and

and the Marks are *Election* and *Vocation*. The *Sheep* is a very Cleanly *Creature*, and cannot endure (like the *Swine*) to be in Dirty Places.

So *Believers*, they are Clean; but *Wicked Men* are † *Swine*; never content, but when wallowing in the *Mire* of *Sin*. *Sheep* Love the Green *Meadows*, and Clear *Water*: So *Believers*, they are for the Pureſt *Ordinances* of the *Goſpel*, and the *word* of *God*. *Sheep* will go Freely of themſelves; we do not uſe to bind them in Chains: So *Believers*, they need not be pulled or haled to their *Duty*; they ſerve *God* with a Free and Enlarged *Heart*. The *Sheep* is alſo very ſubject to *Diſeaſes*; no *Creature* ſo ſubject, as the *Man*, *Horſe* and *Sheep* are unto *Diſeaſes*: So *God* in all Ages hath been pleaſed to Exerciſe his *Church* with many *Afflictions* and *Calamities*. Therefore we find the *Church* in *Scripture* compared to a *Sheep*, that is Fatted for the *Slaughter*. *Laſtly*, When once the *Sheep* hath the *Scab*, he is Separated from the reſt of the *Flock*: So here,

† *All Ungodly* Men *are* Bears *and* Swine, *though not in* Phyſicks, *yet in* Morals.

as

as respecting *Christians*: Any one, that is a Notorious and Scandalous *Sinner*, is not to have Communion with the Rest in Special *Communion* and *Fellowship*. For as one Scabby *Sheep* Infecteth the whole *Flock*; so the Slips and Failings of one *Christian*, is often the Cause of the Fall of many *Weak Ones*.

Thus have I Performed the *First* Thing Propoſed. The *Second* Thing is this; *What kind of* Sheep Believers are:

1. There are your Straying *Sheep*. *Iſa.* 53. *verſ.* 6. *All we* (*like* Sheep) *have gone Aſtray.*

2. There are Loſt *Sheep*; that is, ſuch who have wandred ſo far, as that they know not the way Home again. Such an one was the *Prodigal Son*, *Luk.* 15, &c. and the *Jews* in *Chriſt*'s Time.

3. There are your Seeming *Sheep*, but Inwardly are *Ravenous Wolves*, *Matth.* 7. Take heed of them.

4. There are your Spotted *Sheep*, such as *Jacob*'s were, *Gen.* 30.

5. There are your *Sheep* without Spot or Blemish. In a Strict Sense, *Christ* only is such a *Sheep*. He is that *Immaculate Lamb* of *God*; that *Lamb* without Spot and Blemish, 1 *Pet.* 1. 19.

Next to *Christ*, *Believers* themselves are those Spotless *Sheep*; because no *Sin* is imputed to them.

Thirdly, I am to prove, That *Christ* did Die for *Believers* his *Sheep*. That *Christ* Died, nothing is more Evident in *Scripture*; And that he Died not for Himself, but for Others, is as Evident: And that those whom he did Die for, were his *Sheep*; that is to say, a Number Elected out of the World, is as Plain also. Let two or three Places of *Scripture* suffice. *John* 15. 13.

Greater Love *hath no* Man *than this, that a* Man *lay down his* Life *for his* Friends.

Rom. 5. 8. *But* God *commendeth his* Love *towards us, in that while we*

were

were yet Sinners, Christ *Died for us.*

Rom. 8. 34. *Who is he that Condemneth? It is* Christ *that Died.*

Fourthly, I am to shew, how *Jesus Christ* Died for *Sinners*.

First, Though *Jesus* Died in the place, Room and Stead of *Sinners*; yet he himself was all this while Innocent, Blameless; he had neither *Original Blemish*, nor *Actual Blot*. No Sin in his *Heart*, no Sin in his *Life*. He was no *Sinner* Actually or Inherently; but our *Iniquities* were laid upon him: So that *Christ* Died Innocently. 1 *Pet.* 3. 18.

|| Christ *died Innocently.*

For Christ *also hath once Suffered for* Sins, *the* Just *for the* Unjust.

Christ Died for *Sins*; yet not for his own, but for ours: And therefore, in that Respect he Died Innocently.

Secondly, *Jesus Christ* Died willingly. *Matth.* 26. 39.

Nevertheless, not as I will, but as thou wilt.

Christ's Death was a Free and *Voluntary *Death*; not Constrained or Forced. *Austin* saith, That *Christ* Died *quia voluit*, and *quando voluit*, and *quomodo voluit*; Because he would, when he would, and how he would. There was no *Law* to Enjoyn him; no *Force* to Compel him

*Christ died Freely & Voluntarily.

Nothing could have fastened *Christ* to the *Cross*, but the Golden Link of *Love*. *Christ* was big of *Love*: Therefore he freely Opens all the *Pores* of his *Body*, that his *Blood* may flow out from every Part, as a Precious *Balsom* to Cure our *Wounds*. The *Bowels* of *Christ* was so Big with *Tender Compassions*, that they Travelled again, till they did break forth into a *Bloody Sweat*.

But now it may be Objected from the *Scripture* a-fore quoted: The former Part whereof are these Words; Father, *if it be possible, let this* Cup *pass from me*.

Therefore (say they) *Christ* did not Die so Willingly, as you think he did.

Answ.

Answ.

Read the whole *Text*, and so you will find in it, 1. *Vox Naturæ*, the *Voice* of *Nature*: *Let this* Cup *pass from me.* 2. *Vox Officii*, the *Voice* of his *Mediatory Office*: *Nevertheless, not as I will, but as thou wilt.*

The First *Voice*, [*Let this* Cup *pass*] is a great *Argument* of our *Saviour's Humanity*: That he was *Man*, as well as *God*, in that he dreads a *Dissolution*. *Christ* owed it to Himself, as a *Creature*, to desire the *Conservation* of his Being: And on this Score, he would have become Unnatural to Himself, had he not Fear'd *Death.*

The Latter *Voice*, [*Nevertheless, not as I will, but as Thou wilt*) Expresseth the Full and Free Consent of his *will*; Complying with the *will* of his *Father*, in that grand Everlasting Designe, of bringing *Man*'s *Soul* unto *Glory*. Here he Died Freely and Willingly.

Thirdly, *Jesus Christ* Died Patiently; he never Resisted, never Rebelled

belled, never Opposed.

He was Led, as a Sheep *to the* Slaughter; *and as a* Lamb *Dumb before the* Shearer, *he Opened not his Mouth,* Acts 8. 32.

Isa. 53. 7. *And when he was Reviled, he Reviled not again; when he Suffered, he Threatned not.*

Lastly, We are to Apply this *Doctrine:* And the *Uses* that it affords, are these; 1. Of *Information.* 2. Of *Reprehension.* 3. Of *Examination.* 4. Of *Exhortation.*

The *First* is a *Use* of *Information,* consisting of *Branches.*

Branch 1.

First, Are *Believers Christ's Sheep?* Hence learn then, That *Christ* is the *Believers Shepherd.* If we are *Christ's Sheep,* then *Christ* is our *Shepherd;* and he Performs the *Office* of a Good *Shepherd* to us *Nine* Ways.

1. He Marks us, and that with the Marks of *Election* and *Vocation.*

2. He goes before us, and (*Shepherd*-like) Leads the way: 1. In *Doctrine.* 2. In *Life.* 3. In *Love.* 4. In *Suffering.*

3. He Feeds us (as *Shepherds* do their *Sheep*) 1. In the *Valleys* of the *Scriptures.* 2. In the *Hills* of *Vertue.* 3. In the Pleasant *Fields* of his *Grace.*

4. He bears us up with the Strong *Water* or *Wine* of *Consolation.*

5. He Washes us, his *Sheep,* 1. In the *Laver* of his own *Blood.* 2. In the *Laver* of *Repentant Tears.*

6. He Heals us, *Psal.* 103. *vers.* 3.

7. He Seeks us (as the *Shepherds* do) his *Sheep*; *Psal.* 119. 175. *Luk.* 15, &c.

8. He Carries us upon his Shoulders; *Luc.* 15. 5.

9. He brings us Home; *Jer.* 17. 24.

Branch 2.

Secondly, Is it so, that *Believers* are *Christ's Sheep?* Then hence we may learn, that *Unbelievers* are not *Christ's Sheep.*

They are only the Cruel *Beasts* of the *Forrest*; such as *Bears*, *Lions*, *Wolves* and *Tigers*: So the *Scripture* calls them.

Branch 3.

Thirdly, Is it so, that *Christ* Died also for *Believers*, his *Sheep*? Hence learn then, the Condescension and Love of *Christ*.

The Condescension of *Christ*, that he should Die; and how was he fain to Humble himself, before he could become Capable of Dying? He was forced to become *Man*: And, Oh great Condescension! That he who was the *Son* of *God*, *Heir* of *Heaven*, *Prince* of *Peace*, should be inclosed in a † *Womb*, and come into this *World*.

Oh Infinite *Humility*! That a *Saviour* should become a *Servant*! That the *Lord* of *Glory* should lay aside his *Robe*, and become a *Shepherd*; nay, a Dying *Shepherd* too! 'Tis just, as if a *King* should leave his *Throne*, and wait at *Table*.

† *That* Eternity *should be* Born; *That he who Rules the* Stars, *should Suck the* Breasts; *That he who Thundered in the* Clouds, *should Cry in a* Cradle.

The

The *Love* of *Christ*, in that he ſhould Die for his *Sheep*; lay down his Life. What a *Shepherd* is this? and, What a kind of *Love* is this *Love?* Here is a *Pattern* without a *Parallel.*

Oh the Hights, Depths, Breadths and Lengths of the ‖ *Love* of *God* in *Chriſt*! That *Chriſt* ſhould Die, and that for *Sheep*, Silly *Sheep:* Loſt, as we all were, before the Great *Shepherd* ſought us.

‖ *Who can Draw out* Chriſt's Love *to the Life?*

Uſe 2. *Of* Reprehenſion.

Here is *Reproof* unto ſuch, that Perſecute *Believers*; becauſe *God* will look upon them, as ſo many *Wolves*, that Purſue his precious *Sheep*. And do you hear this, Oh ye *Ungodly* of the *World!* Thoſe whom you ſo Violently Perſecute, are the *Sheep* of *Chriſt*: And therefore you Incurr the Diſpleaſure of *Chriſt*, that is their *Shepherd.*

Use 3. *Of* Examination.

Let us *Examine* our ſelves, Whether we are *Believers*, and the *Sheep* of *Chriſt*? Have we taken *Chriſt* for our *Shepherd*? And do we Act *Faith* upon him, under all our Exigencies and Indigencies? Knowing, that becauſe he is our *Shepherd*, therefore we ſhall want no Good thing. If we are *Chriſt*'s *Sheep*, we are Innocent, Meek, Simple, and very Profitable, *&c.*

Use 4. *Of* Exhortation.

This *Use* of *Exhortation* has a double Aſpect. 1. It looks to *Believers*, that are *Chriſt*'s *Sheep*. 2. It looks to *Unbelievers*, that are not *Chriſt*'s *Sheep*.

Firſt, It looks to *Believers*, that are *Chriſt*'s *Sheep*. Is it ſo, That *Chriſt* has Died for you, his *Sheep*? Then you, his *Sheep*, be willing to Die for Him, your *Shepherd*. *Chriſt* did

did not Fear *Men* for you, don't you then Fear *Men* for Him: He Endured the *Croſs*, and Deſpiſed the *Shame*; he went through a Sea of *Wrath*, and a Sea of *Blood* to Save you: And what, Will you do nothing for him? He Loved you with a *Love* ſtronger than *Death*, Love him therefore with a *Love* ſtronger than *Life*. We know not, how ſoon an Hour of *Temptation* may come; This we may be aſſured of, *Chriſt*'s *Love* has been Tried for us: Why then ſhould not our *Love* be Tried for *Chriſt*? His *Life* was laid down for us; his *Blood* was ſhed for us; and we have no ſuch *Blood* to ſhed for him, as he had to ſhed for us: Is our *Love* grown to ſuch a High Stature, that we could Lay down Ten Thouſand *Lives* (had we them) for the Cauſe and Intereſt of *Chriſt*?

Secondly, It looks to *Unbelievers*: You that are not *Chriſt*'s *Sheep*; Do you this Day become *Believers*, that ye may be the *Sheep* of *Chriſt*. Would you be Inveſted with *Glorious*

Pri-

Qui habet Christum, *habet habentem omnia.*

Priviledges? would you have your *Souls* Saved? would you have an Interest in all the *Benefits* of *Christ?* Come over to him then. You must be joined to *Christ*, if you would have what *Christ* hath. He who has the *Son*, has *Life*; and he who hath not the *Son*, hath not *Life*. So that it is *Union* with *Christ*, that gives us a Right to what-ever he hath Purchased.

Object.

But can Christ *make me a* Sheep, *that has been such a* Wolf?

Answ.

Yea, take *Christ*, and he will quickly Change you, and make you to differ from what you were. As for instance: What a *Wolf* was *Paul?* How fiercely did he go out against the Church at *Damascus?* But *Christ* by the Power of *Grace*, quickly turned the Fierceness of the *Lion* into the Meekness of the *Lamb*.

Object.

But my Heart *is Hard, and my* Mind *is Blind.*

Answ.

Answ.

Why (sayes *Christ*) take me, and I can Soften your *Heart*, and turn the *Flint* into *Flesh*.

Object.

But I have not a Hand to Receive Christ.

Answ.

Be willing to Receive *Christ*, and he will find a Hand for you. As *Christ* has Promised to Save us by *Believing*; so likewise he has Promised to Help us to *Believe*.

SERMON

SERMON III.

LUKE 16. *Verſ.* 50.

But I have a Baptiſm *to be Baptized with; and, How am I Straitned, till it be Accompliſhed.*

THAT theſe *words* have a Coherence, eaſily appears by the *Illative Particle* [*BUT*]; by which they are tack'd to ſome-what ſaid afore; *viz.* Verſ. 49.

I come to ſend Fire *on the* Earth; *and what will I, if it be already Kindled?*

Cyril

Cyril by *Fire* here, underſtands the *Holy Ghoſt*: But others more probably by *Fire*, do underſtand the Fiery Trials of *Perſecutions* and *Afflictions*. Our *Saviour* ſpeaks this, as the Effect, which the Preaching of the *Goſpel* ſhould produce; not of it ſelf, but by reaſon of *Men*'s Corruption and Abuſe of it.

And ſo he comes in with — *But I have a* Baptiſm *to be Baptized with*, &c.

i. e. Before this *Fire* on *Earth*, (*viz. Perſecutions*, that the *Goſpel* ſhall occaſion, for Diſcovery of *Men*'s Impure *Luſts*) can be Accompliſhed, *I have a* Baptiſm *to be Baptized with.*

Oportet me multa pati, & tandem trucidari, ut ſanguine meo perfundar.

That is, (ſayes *Piſcator* on the Place) I muſt Suffer many Things; nay, be Dip'd, Plung'd and Baptiz'd in Blood.

So the Learned and Reverend *Aſſembly* of *Divines*, in their *Notes* upon the Place.

I have a Baptiſm *to be Baptized with*, &c.

Meaning, That his Self muſt firſt Suffer.

This

This in the *Saints* is called the *Baptiſm* of *Martyrdom.*

And how am I † *Straitned, till it be Accompliſhed.* As if he had ſaid; I much deſire, it were Accompliſhed, and the *Redemption* of *Man* thereby.

The *Words* without any Stretching hard, would afford us Two Points of *Doctrine:* But becauſe I intend only a *SERMON* from them; I ſhall therefore endeavour to ſum up the Subſtance of the *Words* in one Point of *Doctrine.*

† Συνέχομαι Quomodo coarctor, a Metaphor *taken from ſuch Narrow Places, where by meeting with an* Enemy, *we are put to it, by reaſon of the* Enemy, *and by reaſon, that we cannot find out any other Paſſage.*

Doctrine.

That Jeſus Chriſt *was Baptiz'd with a* Baptiſm *of* Blood *for us; the Accompliſhment whereof he very much deſired.*

In the Opening and Proſecuting of this *Doctrine* we muſt take notice 1. (By way of *Explication*) of the *Perſon* Baptized, *viz. Jeſus Chriſt.* 2. What kind of *Baptiſm, viz.* A Bloody *Baptiſm,* or a *Baptiſm* of *Blood.* 3. For whoſe Sakes, *viz.* For us.

First, Of the *Person* Baptiz'd, and that is *Jesus Christ*.

Quest.

What is this Jesus Christ, *say you?*

Answ.

A *Christian*, and ask *what* Jesus Christ *is?* Yea, and many such Ones I believe there are (that is, Titularly, not Really) that know not the Lord *Jesus*. Therefore I will tell you, (as well as *Man* can tell you) who *Jesus Christ* is:

Jesus Christ is One, that is Related to *God*, and unto us. 1. *Jesus Christ* is Related to *God:* By *God* we commonly understand the First *Person* of the *Trinity*; and by *Jesus Christ*, the Second *Person* of the *Trinity*. Why now, *God* the First *Person* of the *Trinity*, is *Father* to *Jesus Christ*, the Second *Person* of the *Trinity*. So that *Jesus Christ* is the *Eternal Son* of *God*, two manner of wayes: By *Eternal Generation*, according to his *Godhead*; and by *Grace* of *Personal Union*, according to his *Manhood*; *Psal.* 2. 7. *Luke* 1. 35. 2. *Jesus Christ* is Related unto Us also,

First,

First, *Jesus Christ* is our *Saviour*. Phil. 3. 20.

From whence also we look for our Saviour, *the Lord* Jesus Christ.

And well may he be so Stiled; for he * Saves us from the *Roaring Lion*, *viz.* the *Devil*, that is so called, 1 *Pet.* 5. 8. We were once in his Paw; but *Christ* our *Saviour* Rescued us.

* *Our* Lives *Condemn us, but the* Name *of* Jesus *will Save us.*

2. *Jesus* our *Saviour* Saves us from Raging *Lusts* also, that would Devour our *Souls*: But he over-powers them, and so prevents them.

Our *Lusts*, as so many *Thieves*, would steal away our *Souls*; and the Dog, *Conscience*, doth not so much as give one Bark: But now *Christ*, who is our *Saviour*, awakens *Conscience*, that has been asleep so long, and bids it do its Office.

3. *Jesus Christ* Saves us from the *King of Terrors*; that is, he takes away all, that renders *Death* Formidable. The *Bee* by stinging, loseth its Sting; so *Death*, while it Stung *Christ* on the *Cross*, hath lost its Sting to a *Believer*.

Secondly, *Jesus Christ* is our *Husband*. Revel. 22. 17.

And the Spirit, *and the* Bride *say*, *Come*.

Now the *Spouse* is in Sable, it being a Time of Absence from her *Husband:* But still *Christ* continues in the ‖ Relation both of a *Saviour*, and a *Husband* to the Believing *Soul*. And, What Thoughts can afford more Comfort, than the Thoughts of a *Spiritual*, *Real Union* between *Christ*, and my *Soul?* Than the Thoughts of this; That *Christ* and I am One, that there is an Intimous, Indissoluble *Union* between *Christ*, and my *Soul*, which is the Well-head of all those *Streams* of *Comfort* that I Enjoy; by which I can lay Claim to all *Gospel-Rights* and *Priviledges* whatsoever.

‖ *We are* Christians, *because we have Union with* Christ.

Thirdly, *Jesus Christ* is our † *Head*. As a *Body* is either *Natural* or *Politick*; so a *Head:* And *Christ* is held forth in *Scripture* under both these Capacities. He is unto his *Church* a *Natural Head*, in regard of Influence; and a *Politick Head*, in regard of Government;

† *The* Church *is a* Mystical Body, *the* Head *whereof is* Christ.

ment; *Epheſ.* 4. 15, 16. *Col.* 2. 19.

Fourthly, *Jeſus Chriſt* is our *Life*; for ſo he is expreſſed in *Scripture*. Col. 3. 4.

When Chriſt, *who is our* Life, *ſhall appear, what the* * Soul *is to the* Body, *that is* Chriſt *to the* Soul, Gal. 2. 20.

Not I, but Chriſt *that Liveth in me.*

* *The* Soul *is the Life of the* Body, *&* Chriſt *is the Life of the* Soul.

Fifthly and Laſtly, *Chriſt* is our *Advocate*. 1 Joh. 1. 2.

And if any Man *Sin, we have an* Advocate *with the* Father, Jeſus || Chriſt, *the Righteous.*

All theſe manner of wayes *Chriſt* is Related to Us.

|| Chriſt *will Plead for* Believers, *as the* Advocate *doth for his* Clients.

Secondly, What kind of *Baptiſm Jeſus Chriſt* was Baptized with, *viz.* A Bloody *Baptiſm*, or a *Baptiſm* of *Blood.*

Divines do tell us of a Threefold † *Baptiſm*; A *Baptiſm* of *Water*, of the *Spirit*, and of *Martyrdom*: All theſe were Fulfilled in *Chriſt*. But the *Baptiſm*

† 1. *Baptiſmus Fluminis.* 2. *Flaminis.* 3. *Sanguinis.*

tiſm in the *Text*, is the *Baptiſm* of *Blood*; in his *Saints* call'd the *Baptiſm* of *Martyrdom*. And I may truly ſay, That * *Chriſt* was Baptiz'd in *Blood* Three Times; or, which you will, he Bled Three Times.

* Chriſt *was Baptiz'd in* Water *but once; yet he was Baptiz'd in* Blood *divers times.*

1. *Jeſus Chriſt* did Bleed at his *Circumciſion*; *Luke* 2. 21. θρόμβοι αἱματος

2. *Jeſus Chriſt* did Bleed in the *Garden*, Clodders of *Blood* came then from him; *Luke* 22. 44.

3. *Jeſus Chriſt* did Bleed, when he was Faſtned and Nailed to the *Croſs*: Then Streams of *Blood* came from him; *Luke* 23.

John, the Beloved *Diſciple*, was an Eye-witneſs of the Streaming out of *Chriſt's Blood*, as he ſtood by *Chriſt's Croſs*, uttering theſe Words:

O Gates *of* Heaven! *O* Windows *of* Paradiſe! *O* Palace *of* Refuge! *O* Tower *of* Strength! *O* Sanctuary *of the* Juſt! *O* Flouriſhing Bed *of the* Spouſe *of* Solomon!

Methinks, I ſee Water *and* Blood *running out of his* Side *more Freſhly, than theſe Golden Streams, which ran out of the* Garden *of* Eden, *and Watered the whole* World. *Thirdly,*

Thirdly, For whoſe Sake, *viz.* For us.

Now this [*For us*] muſt be underſtood Excluſively: Not the *world*; Incluſively. That Part of the *world*, which are Elected, and that in time are Effectually Called. *Epheſ.* 2. *verſ.* 1.

For us; *i. e.* We that were Dead in Treſpaſs and Sin, as well as others.

Secondly, *Proof of the Point.*

That *Jeſus Chriſt* was Baptized in *Blood* Willingly, and Deſirouſly; much has been ſpoken of this, in the Fore-going *SERMON*: I would not therefore ſwell, when there is no need. *Vide Page* 384.

APPLICATION.

Use 1. *Of* Information.

Branch 1.

HEnce learn the *Love* of our *Lord Jesus*: What a Tranſcendant ‖ *Love* it is? For it has brought him through a *Sea* of *Wrath*, a *Sea* of *Sin*, and a *Sea* of *Blood*, to make us a Peculiar People unto himſelf. Our *Saviour's Baptiſm* of *Blood* Evidenceth the Greatneſs of his *Love* towards us: That ſhews, how Pure, and how Excellent it is. O the Heights, Depths, Breadths and Lengths of the *Love* of *God* in *Chriſt!* My Line is too Short, to ſound this Bottom. *Finally*, This *Love* is a Surpaſſing *Love*; that which Excelleth all *Loves* whatſoever.

‖ *The Greateſt* Logician & Rhetorician *in the World, the Greateſt* Oracle *and* Orator *in the World, the Greateſt* Cicero & Demoſthenes *in the World cannot ſet out* Chriſt's Love *to the Life.*

Branch

Branch 2.

Hence learn the *Believers Duty*. Was *Jeſus Chriſt* Baptized in *Blood* for † You? Then be you willing to be Baptized for him. He did not Fear *Men*; but Endured the *Croſs*, and Deſpiſed the *Shame*. He bear'd the Wrath of *God* for us; let us therefore be willing to bear the Wrath of *Men* for him. This is but *Lex talionis*.

† *If* Chriſt *Loved us with a* Love *ſtronger than* Death, *we ſhould then Love him with a* Love *ſtronger than* Life.

Branch 3.

Hence learn the *Believers Priviledges*. VVas *Jeſus Chriſt* Baptized in *Blood* for you? Three great Priviledges Reſult there-from.

Firſt, The *Dominion* of *Sin* is taken away. *Rom.* 6. 14.

For Sin *ſhall not have* * *Dominion over you: For ye are not under the* Law, *but under* Grace.

* Sin *the* Tyrant *is Conquered.*

Though *Jeſus Chriſt* as yet has not Freed *Believers* from the Preſence of Sin;

Sin; yet he has Freed *Believers* from the Dominion of *Sin*, and the Reigning Power of it in their *Souls*: And ere long he will quite Free them also from the Presence of *Sin*.

Secondly, The *Sting* of *Death* is taken away, 1 *Cor.* 15. 55.

O Death, *where is thy Sting?*

Christ by Dying has Over-come *Death*: And therefore *Believers* need not fear it, though it has a Grim Visage, and Ghastly Looks. *Jesus Christ* has Knock'd out the Teeth of this *Lion*.

Finally, *Christ*'s *Baptism* of *Blood* makes the Pale Face of *Death* look Ruddy and Pleasant.

Thirdly, The Door of *Heaven* is opened; *Christ*'s Bloody *Baptism* is the *Key*, that Unlocks it. *Sin* has shut up the Open Way to *Heaven*, but *Christ*'s *Blood* has Unlocked it.

Use

Uſe 2. *Of* Exhortation.

SEcondly, Let *Unbelievers* get into *Chriſt*, that his *Baptiſm* of *Blood* may avail them: For if they have not *Union* with *Chriſt*, what-ever then *Chriſt* has done or ſuffered, ſignifies not any thing to them.

SERMON

SERMON IV.

MATH. 10. *Verſ.* 16.

Be ye therefore Wiſe as Serpents, *and Harmleſs as* Doves.

THE Words are an Inference, from what Immediately goes before.

Behold, I ſend you forth, as Sheep *in the mid'ſt of* Wolves: *Be ye therefore Wiſe as* Serpents, *and Harmleſs as* Doves.

Be Wiſe, leſt ye be Circumvented by others; and Harmleſs, leſt ye Hurt others, is the Senſe of all *Expoſitors* on the Place.

Chri-

Christian Religion is a Compound of these two; *viz.* *The* Serpent's *Wisdom, and the* Dove's *Simplicity.*

The *Serpent* without the *Dove* is too Mischievous, and the *Dove* without the *Serpent* is too Silly. *Christ* sends us here to the *School* of *Nature*, that we may Learn.

Be ye therefore Wise as Serpents, *&c.*

The Text *Divided.*

The *Text* consisteth of two Parts; 1. A *Precept*, which is double. 2. A *Pattern*, which is double.

1. A *Precept*, which is double; and that is, We must be Wise and Innocent.

2. A *Pattern*, which is double; *i. e.* The *Serpent*, and the *Dove*. The *Serpent* for Wisdom, and the *Dove* for Simplicity.

Be ye therefore Wise as Serpents, *&c.*

From the *Words* resulteth two Points of *Doctrine.*

Doctrine 1.

That we must not disdain to be Taught of the most Despicable and Contemptible of Creatures. What

What more Contemptible than a *Serpent?* VVhat more Deſpicable than a *Dove?* Yet we are admoniſhed to Learn of them.

Doctrine 2.

That Wiſdom *and* Simplicity *muſt go together.*

'Tis the Firſt, that I ſhall at this time handle; *viz. That we muſt not diſdain to be Taught of the moſt Contemptible and Deſpicable of* Creatures.

VVhat more Contemptible than a *Serpent?* What more Deſpicable than a *Dove?* Yet we are Admoniſhed to Learn of them.

Theſe *Creatures, viz.* the *Serpent,* and the *Dove,* have Wiſdom and Simplicity not for Themſelves, but for Us. The *Jews* muſt borrow Bracelets and Ear-rings even of the *Egyptians:* So we may Receive ſome Good from wicked Men. *Elias* Refuſeth not Meat, though brought by a *Raven.* The *Herbaliſt* looks not out, of what *Garden* his *Simples* comes; but what *Saladine Power* it hath.

Be

Be ye therefore wiſe as Serpents, *&c.*

Let us therefore ſee what there is in the *Serpent* and *Dove*, that is imitable.

Firſt, We will begin with the *Serpent*.

Now there is in the *Serpent* that which is imitable, and not imitable; But from both we may learn much Good.

¶ *The Properties of the Wiſe* Serpent.

The *Wiſdom* of the *Serpent* ſhews it ſelf in theſe Properties, worthy of our imitation.

Firſt, The *Serpent* is a very quick-ſighted *Creature*: Whence it is, that he is not ſo ſoon Entangled, as other *Creatures* are; *viz.* the *Dove* and the *Sheep*.

Herein ſhould *Chriſtians* anſwer the *Serpent*; They ſhould be quick-ſighted, and apprehenſive of thoſe Perils and Snares that attend them here below. For while *Believers* are *Pilgrims*, *Satan* can aſſail them. The *World* below is a Place in which Nets (every where) is ſpread to catch the *Souls*

Souls of *Men*, as ſo many *Birds* for Prey. The Beſt of *Chriſtians* had need be Quick-ſighted, like the *Serpent*, becauſe of Dangers; and when they go, they need to go on Tip-toe, becauſe of Nets ſpread abroad by that *Fowler*, the *Devil*.

Secondly, The *Serpent* will caſt his Skin, and ſo loſeth his Deformity, and Reneweth his Age.

In this the *Serpent* alſo is very imitable unto us: We muſt caſt our Skin, *i. e.* our *Sins*; we muſt Abhor, Leave and Eſchew them: For they do Deform us, and make *God* and us at Variance. *Ezek.* 18. 31.

Caſt away from you all your Tranſgreſſions, whereby ye have Tranſgreſſed.

Sin doth run Parallel with a *Diſeaſe* in many Things, and not the leaſt in this: *Viz.* As the *Diſeaſe* of the *Body* Deforms it; ſo doth *Sin* as a *Diſeaſe* Deform the *Soul*. The *Souls* of *Men*, that were Whiter than *Snow*, Ruddier than *Rubies*, more Poliſht than *Saphirs* in their Firſt Original,

are by *Sin* become as Black as the *Coal*: The *Soul* of *Man*, that had the *Image* of *God* ſtampt on it in Legible Characters, is now by *Sin* ſcarce Diſcernable.

Thirdly, The *Serpent* will ſtop his Ears againſt the Charmers: Juſt ſo muſt we againſt *Sin*, and *Satan*'s Baits of Pleaſure and Profit. *Satan* will ſometimes ſay:

O Soul! Here is a great deal of Pleaſure and Profit, if thou wilt but Commit this Sin.

Nay, he will further argue, by telling the *Soul*, *That it is but a little* Sin, *&c.*

Although a Small *Sin* will Offend an Infinite *God*, and Exclude us out of a Great *Heaven*: A Small *Mote* may put out our Eyes, as well as a Great *Beam*: A Drop of *water* help to Drown the *Ship*, as well as a Great *Flood*.

Again, This alſo (which belongs unto the ſame *Head*) is very obſervable in the *Serpent*; He will ſtop one *Ear* with his *Tail*, and the oth

with the *Earth*. Juſt ſo muſt we ſtop our *Ears* againſt *Satan*'s Charms. One of our *Ears* muſt be ſtopt with the *Tail*; that is, by the Conſideration of what the End of Sinning will be; The other of our *Ears* muſt be ſtopt with the *Earth*; that is, by Contemplating our *Frailty* and *Mortality*. The Thoughts & Conſideration of our Being † *Duſt*, and ere long Returning unto *Duſt*, will keep us from Sinful Compliance. Shall we go on in Sin, when *God* may ſay this Night:

Give an Account of thy Stewardſhip.

The way to give *Sin* a *Death*'s Wound, is to ſet up a *Death*'s Head.

Shall I be Sinning, when To Morrow I may be Dying?

This is Stopping of our *Ears* againſt *Satan*'s Charms with the *Earth*.

Fourthly, The *Serpent* Rowles himſelf in the *Duſt*, and Creeps through a narrow Hole, and ſo gets Rid of his *Skin*.

† *Memento Mortis tua, & non peccabis.* Cypr.

Would to *God*, SIRS, that we could but make such a Shift to leave Sin, as the *Serpent* doth to leave its Skin. We can find Shifts for Sinning, but none for being Holy; and, What a sad thing is this? Let us then for the Future Sin no more; but with the *Serpent*, Rowl our selves in the *Dust* of *Repentance*; *Job.* 42. 6.

Fifthly, The *Serpent* bends all his Parts to save his *Head*, because his *Life* is there; so *Jerom*, *Austin*, *Ambrose*, &c.

‖ *Totum corpus in orbem circum volvit, ut caput occultet.*

Why now, *Christ* is a *Christian's Head*, and in that *Head* is the *Christian's Life*; and we must Deny all, rather than that. Nay, *Christ* our *Life* is Preserved, though we may loose our own.

Now, as there are *Five* several Things in the *Serpent*, which we shall do well to observe, that we Practise them; so there are *Three* several Things in the *Serpent*, that we shall do well to observe, that we may Avoyd them.

First

First, The *Serpent* is Smooth in his *Skin*, yet he Stings to *Death*: He has a Flattering Face, but a Stinging Tail. Now this we muſt beware of; we muſt not have ſweet Words, and War in our Hearts, *&c.*

Secondly, The *Serpent* is a *Hoſtile Creature*, and will not take VVrong: But we muſt Suffer, *&c.*

Thirdly, The *Serpent* Lives in Deſerts, and Solitary Places: But now, *Chriſtians* muſt not alwayes be alone; but, like *Sheep*, be Sociable, that ſo they may be a Common Good: According to that; *Vir Bonus eſt Commune Bonum.*

Having done with what we may learn from the *Serpent*; I come now to the *Dove*; and ſo ſhall enquire, what may be Learnt from it.

First, We ſhould be like the *Dove* for Meekneſs; The *Dove* is a Meek *Creature*: They ſay, It is without *Gall.* So *Chriſtians* ſhould be Patient,

* *Simplex eſt animal felle caret.* Biſh. *Lake.*

and Meek, and of a Forgiving Spirit; not troubled with the Overflowing of the *Gall*; forgetting Injuries, and writing Kindneſſes on *Marble*.

Secondly, We ſhould be like the *Dove* for Simplicity, Innocency and Harmleſneſs. The *Dove* has nothing of Guile, Fraud, Deceit or Malignancy: So *Chriſtians* ſhould be Simple and Harmleſs; taking Wrong, but doing none.

Thirdly, We ſhould be like the *Dove* for Chaſtity. The *Dove* is a Chaſt *Creature*, and keeps to its own *Mate*: So *Chriſtians* ſhould be. We are Admoniſhed hereby to keep cloſe to our *Saviour*, and not wander from Him by any means. Every Believing *Soul* is *Chriſt's Spouſe*, and *Satan* doth oft-times Entice him to *Spiritual Uncleanneſs*: But he having a *Dove*-like *Nature*, Abominates all Thoughts, Words aud Actions, that are Unchaſt.

Fourthly

Fourthly, We ſhould be like the *Dove* for Neatneſs, Purity and Cleanneſs.

Fifthly, We ſhould be like the *Dove* for Love, and Lovelineſs.

Sixthly, We ſhould be like the *Dove* for Sociableneſs: The *Doves* Flock together to the Window; *Iſa.* 60. 85.

Seventhly, We ſhould be like *Doves* for Mourning. The *Dove* is a Mournful *Creature*: Oh! that we, who have the Poiſon of the *Serpent*, might have the Tears of the *Dove!*

APPLICATION.

Use 1. *Of* Information.

Branch 1.

HEnce we infer, That ſuch who cannot Learn any thing from the *Creatures* that *God* hath made, are Carnal, and not Spiritual. *Seculum eſt ſpeculum*: The *World* Below is a *Glaſs* to diſcover the *World* Above.

And although I am not of their Opinion, who hold, That the *Heathens* may Spell *Chriſt* out of the *Sun*, *Moon* and *Stars*: Yet this I know, That the Irrational and Inanimate, as well as Rational *Creatures* have a *Language*: And though not by *Articulate Speech*, yet in a *Metaphorical Senſe*, they Preach unto *Man* the Wiſdom, Power and Goodneſs of *God*; *Rom.* 1. 20.

Branch

Branch 2.

See, what Cauſe of *Humiliation* here is? That *Man*, who at firſt was led by the Knowledge of *God* to the Knowledge of the *Creature*, muſt now by the *Creatures* Learn to know *God!* That the *Creatures* (as one ſaith) like *Balaam*'s *Aſs*, ſhould Teach their *Maſter!* But though this be the Unhappineſs of Poor Man in his Collapſed State; yet it is now his VViſdom, to improve ſuch Helps. And whil'ſt others, by the Abuſe of *Creatures*, are furthering their Perdition, to be by the *Spiritual Improvement* of them promoting our own *Salvation*.

Branch 3.

See the Beaſtlineſs of ſuch *Men*, that while they ſhould Learn from the *Creatures*, are Abuſing of them: VVhen they might be Promoting of their *Salvation* by a *Spiritual Improvement* of them, they do further their

Per-

Perdition by an Unwarrantable Abuſe of them. Surely, ſuch are *Beaſts* in the Shape of *Men*.

Uſe 2. *Of* Reprehenſion.

IT may Reprove ſuch, that have not Learnt this *Art* of *Spiritualizing Earthly Objects*.

Uſe 3. *Of* Exhortation.

THat we would more Contemplate for our Profit ſake, than we do.

† *Husbandry Spiritualized.*

" As *Man* (ſaith an Excellent *Di-*
" *vine*) is Compounded of a Fleſh-
" ly, and Spiritual Subſtance; ſo *God*
" hath Endowed the *Creatures* with
" a Spiritual, as well as Fleſhly Uſe-
" fulneſs. They have not only a Na-
" tural Uſe in Alimental and Phy-
" ſical Reſpects; but alſo, a Spiri-
" tual Uſe, as they bear the *Figures*
" and

" and *Similitudes* of many Sublime
" and Heavenly Myſteries.

" Believe me (ſaith Contempla-
" tive *Bernhard*) Thou ſhalt find
" more in the *Woods*, than in a *Cor-*
" *ner*; *Stones* and *Trees* will Teach
" thee, what thou ſhalt not have from
" Learned *Doctors*.

I ſhall Conclude with *Job*; *Chap.* 12. *Verſ.* 7, 8.

Ask now the Beaſts, *and they ſhall Teach thee: and the* Fowls *of the Air, and they ſhall Tell thee: Or ſpeak to the* Earth, *and it ſhall Teach thee; and the* Fiſhes *of the* Sea *ſhall Declare unto thee.*

" That is, (ſaith Neat and Accu-
" rate Mr. || *Caryl*) The *Creatures* || *Caryl* in
" Teach us, when we think of them. Loc.
" They Teach us, though not For-
" mally, yet Virtually; They An-
" ſwer and Reſolve the *Queſtion* put
" to them; though not Explicitely
" to the *Ear*, yet Convincingly to
" the *Conſcience*. So then, we Ask
" the *Creatures*, when we Diligently
" Conſider them; when we ſearch
" out the Perfections and Vertues,

" that

" that *God* hath put into, or ſtampt
" upon them. To ſet our Mind thus
" upon the *Creature*, is to Diſcourſe
" with the *Creature*: The Queſtions
" which *Man* asks of a *Beaſt*, are on-
" ly his own *Meditations*. Again, The
" *Creatures* Teach us, when we in
" *Meditation* make out *Collections*,
" and draw down a Demonſtration
" of the Power, VViſdom and Good-
" neſs of *God* in making them, or of
" the Frailty of *Man* in needing them:
" Such Concluſions and Inferences
" are the Teachings of the *Crea-*
" *tures*.

FINIS.